

THE
PRACTICE
OF
POLICIE
IN A
CHRISTIAN LIFE.

Taught from the Scriptures.

Written by *I. Saltmarsh*,
M. of Arts of Magd. Col.
in *Cambridge*.

Yee erre not knowing the Scriptures,
Matth. 22. 29.



LONDON,
Printed by *E.G.* for *Samuel Emdarby*
and are to be sold at his Shop at
the Signe of the Starre in
Popes headalley, 1639.

THE
OFFICE
OF
POLICE
IN A

CHARTER

AND

BY

THE

CITY

OF

NEW



AND

THE

OFFICE

OF

THE



TO
THE RIGHT HONORABLE LORD HENRY
RICH of *Kensington*, Earle of
Holland, Groome of the Stooles,
and Gentleman of the Bed-
chamber, Chancellor of the Uni-
versity of Cambridge, Knight of the
most Noble Order of the Gar-
ter, one of his Majesties most
Honourable Privie
Councell.

MY LORD,



It may seem a da-
ring and super-
fluous act to pre-
sent any draughts
of *Policy* to so great a States-
man as your selfe, especial-
ly for me, so out of distance
to yeares, experience, pra-
ctice, employment, profes-
sion, but my privilege is the
subject I make choice on, a
subject enriched with all

A 3 these,

these, I know, as the Samaritan said, *The Well is deepe,* and I have nothing to draw with, nothing if compared with the talents of deeper judgements, but my engagement to your Lordship is the Univerſity, our Studies wearing your Honours title and ſuperſcription, and our Saviour hath there entitled a Tribute, where there is *Image and Superſcription*, what I doe heere is but in the right recognition, what I doe in the next leafe is in right of Dedication and patronage, God make your Grace a Jewell to the Crowne below, and prepare you a Crowne above,
My Lord,

Your humbleſt ſervant,

J. SAULTMARSH.



TO MY
HONOURED
Patron,

SIR ARTHUR INGRAM
the younger.

Sir, I have observed you
active in your conversa-
tion abroad and at home,
and I could not study any
thing I thought more suitable,
and congruous, than these pra-
cticall leases, which may at
once recreate and instruct your
retirement, instruct you not
as mine but Gods, for his
words are my ground and
foundation both for place and
sense, and in this course I fore-

saw most security, for heere I
have his Word for what I say,
and I give you his Word for
what you are to doe, and my
lines are but onely drawne here
to point you to the center of
the Scriptures: there your de-
signes, your projects, may rest
and relie.

Sir, I know you have a
breast-plate rich enough of
your owne, yet to set an higher
rate upon your counsels, bee
pleased to let these holy jewels
of Gods Word (which will bee
a bright Urim and Thum-
nim to your bosoms) have a
place, and that I may be just to
the brevity I professe in my
Booke, I hasten to bee as I am
ever bound, Sir,

Your most devoted Servant

J. SALT MARSH E.



The Motives which persuaded me to this.

I Observed that the wit and Industry bestowed on the Scriptures, that of the Fathers and the more moderne was most in perspective and meditation, set the Pulpit apart, I meane Preaching, so as they made the Scripture the Sabbath of their penes recreating in the divine fancies and contemplations, but I know none that made the six dayes worke of it, and reduced it into practice for the conduct and administration of action; David stiles it *A Lampe unto the feet*, not so much to the head, the contemplative part, as to the feet the active.

I observed too, that the famous Politician brought his

*Voluptatem
quandam in
his legendis
ex illa rerum
varietate
percipere sed
de illarum
imitatio se ne
cogitare qui-
dem, Machiav.
lib. disp. in
Præm.*

Machiavil.

vessell to this holy cisterne and drew some sacred Aphorismes, though too few for action, rather devoting his penne to the *Romane Livie* for copy and imitation than hither.

I observed againe that some had bestowed themselves on *Tacitus*, and on the Italian History as *Guicciardine*.

And *Lipsius* who deserves much in this hath gone a succinct and speedy way in his Politicks, but all his draughts and copies were from heathen examples and precepts, *Hanc usquequaque convenienter ad hoc avum*, as hee himselfe, not fainioned for us and our times.

I observed also, that among the ancient, *Plato* and *Aristotle* had not beene a little painfull in their Politicks, but their conducts were of a great latitude for common wealths and nations, not strait laced enough for particular affaires, and so *Zenophon* and the rest.

These

Those kindled in mee an holy indignation, when I was still convertant with a more faithfull and sacred Oracle; therefore I set my selfe to the study of Scriptures and drew from thence these short formes from the individuals and particulars there, which though small, yet like seeds, *Se explicant*, they are spreading and diffusive, and such things as are drawne from particulars, sayes our learned Authour, know the best way to particulars againe.

*Baron. lib. de
Aug. Scien.*

For methode I thought it the best to observe none, for knowing how independent, contingent, and emergent affaires are, I held it the best to keepe time with the variety, in these which I intend for their conduct and administration.

For the brevity heere, I drew these copies rather in tablets than a larger space; *Legem brevem esse oportet que iubeat*; directive and imperative aphorismes should bee quicke and spirited,

Sen. epist. 95.

and

and practise should not bee put
too farre about:

If some of them heere seeme
in feature and complexion of
phrase or matter alike or the
same, you shall finde but an exe-
gesin, I hope not unpleasant, a
better illustration, and something
for variety superadded, which in
so much variety could not bee
well escaped.



The sufficiency of Scriptures for Policy.

WHy goe yee to enquire of *Beldubus*? because there is not a God in Israel? Good Eliah was loth to haue his Master loose credit or resort, to see them goe after other gods, when there was a God at home to supply, and that faithfull Apostle is alike sollicitous, Master (sayes he) whither shall wee goe? thou hast the words, &c.

2 Kin. I. I.

We should bee as zealous as this Prophet and Apostle for the advancement of his credit and glory, and call home all the resorts that are made from him; though in other Histories civil and ecclesiasticall there are many exquisite copies for action, which may doe service to the negotiations of posterity, yet there are no such warrantable and
safe

safe examples, and conducts, and transactions, as the Scriptures abound with, and hee that shall devote his meditations to them, shall at once be wise and religious, a Serpent and a Dove: all other formes, and draughts of affaires which are meerly humane, have too much of the wisdom of the World; and The wisdom of the World is foolishnesse with God, and consulting with such is a kinde of departure with Saul to aske counsell of a dead Samuel; the Policies of flesh and blood should have vigour and influence from divine wisdom, like those jewels which have their matter from earth, their sparkle from heaven; they that have consulted their owne darke bosomes, never looking after a beame of divine light, have but successe as blacke as their counsels: how was Herod infatuated in his bloody designe upon the male infants? How was Haman in his project upon the Jewes and Mordecai? How Julian? in extinguishing all Christian

Schooles,

Schools, in setting up the Iewes idolatry and superstition, these followed their owne propositions.

But he that consults the Word of God, shall see what affaires have beene stirring and how they have beene disposed and conducted, how they have succeeded, what circumstances have hindered, and what have advanced; hee shall likewise see the will of God, which is a rule to regulate and submit his designs to, his Providence, which is a Law to him, that he be not too peremptory for successe, seeing God hath the times and seasons in his owne Power, his Power which will make him pray for direction, like Jehosaphat, Wee know not what to doe, therefore our eyes are towards thee, and besides this direction for an happy concurrence of such things as may conspire to the good effect of his enterprises.

God could never endure any departures and addresses from him. therefore he gave his people a cloud and pillar of fire, a mercy-seate, an
Ephod.

1 Pet. 1.
19.

Ephod, Urim and Thummim,
Priests and Prophets, visions,
dreamies, and now though hee hath
put a period to these revelations,
Yet (sayes the Apostle) wee have
a more sure word of Prophecie,
whereunto yee doe well to take
heed, *a more sure word wee have,*
this is the Word, The Scripture
which is given by inspiration,
and is profitable for doctrine,
for instruction, That the man of
God may be perfect.

1 Tim. 3.
15.

These are able to make thee wise,
and wise unto salvation.

That the Policies in Scripture
are more safe and excellent
than in humane writings.

Divinity is heere so well atten-
ded, that if you enquire for
any of the sciences or vertues, you
shall not misse, and they seeme more
comely and gracefull by their office
here and attendance upon her; you
have Philosophy without vanity,
Astronomy without curiosity, Ora-
tory without Rhetoricke, Policy
without cunning, wisdom without
subtlety, for they were once like
the Ephesians darknesse, but are
now light in the Lord, and like
Saul falling among the Prophets
they are sacred too.

A learned Authour of our times
seemes to distaste Paracelsus Val-
lesius and all such parties who seeke
for Sciences in Scripture, and stile
it a seeking for the dead among the
living, as on the contrary to seeke
for Divinity in them is to seeke for
the living among the dead.

Sure

Bacon. de
Ang. Scien.
lib. 3.

Sure I am that in Scripture
they live a kinde of spirituall life,
when Christ came among the dead
many rose and walked about Jeru-
salem, it is impossible if bee bee in
the company, there should not be a
subtile participation of his presence,
and a rising or exalting, you know
Moses when bee had beene in pre-
sence of God, wore a brightnesse
upon his face a while after, and
these sciences and vertues being in
the Scriptures where God is pre-
sent, receive a bright complexion
and lustre; Elisha when he had the
Prophets cloake upon him was more
divine than before, and these ha-
ving such a Mantle as Divinity
cast over them are more sacred;
I have therefore enquired heere
after Policy and Prudence, and
finde her more beautifull than in
any other civill conduits or trans-
actions, Exalt her then, as Salo-
mon sayes, and shee shall promote
thee and bring thee to honour
when thou dost embrace her.



THE
PRACTICE
OF
POLICY
IN A
CHRISTIAN LIFE.

The first Booke.

POLICIE I.

What the true Practise of Policy is.

OLICIE without
practice is something
like Faith without
Workes, a kinde of
idle speculative Vertue, and such
politicians are like the prophets
B which

The Practice of Policie

which saw Visions and Revelations, yet had nothing to doe in the things they saw.

And there is a Practicall Policy too, yet not the true, and such are either too politique for the designe, and then over-reach, or mistake the quality of it, and goe a wrong way, and yet they toile and are active, but like those Fishers who toiled all night with their nettes, but tooke nothing, and such are they of whom it is spoken, *There is that laboureth and taketh paines and maketh haste, and is so much the more behinde, Eccles. II. II.*

The true practice is a sacred and serious deliberation and election of the most fit meanes, an exact examination of time, place, and persons, and of all such circumstances as may bee in the circle of your affaires, and an accommodation of what you doe to the copy in the Scriptures.

Thus,

Thus,

Wisedome is justified of her children, Matth. 11. 19.

POLICIE II.

How to understand well a designe.

IN any Designe, understand it first well and purely, and discusse such lets and difficulties as may appeare in the conduct, before you goe on too farre, so you shall not bee put to too much losse by casualties and accidents which happen most to the inconsiderate and ignorant; if you dispatch businesse in an implicite faith, it is as if you should undertake to hit a way in the darke; as the Apostle said, *I know whom I beleeve*, so it is fit you should be able to say, *I know what I am to doe.*

The Practice of Policy

Thus,

God first made Light in the work of the Creation, And hee said, let there be Light, Gen. 1.3.

POLICIE III.

In perplexed businesses divide and disperse.

IF your businesse be perplexed and obscure, there is as it were a *Chaos* and confused matter, and like that, first in the Creation a Darkenesse upon the face of it, that it cannot be well discerned, therefore the best course heere for clearing and serening, is to divide the parts that are mingled and more obscure.

Thus,

God in the confused masse of Creation, divided the Light from the Darkenesse, Gen. 1.4.

POL

POLICIE IV.

Not to multiply subordinate actions too fast.

DOe not multiply actions which are subordinate to the same end too fast, and goe not on too farre upon a businesse, till you have seene some successe or prooffe of your first engagement, for in such indifferent proceeding you preserve your freedom, and may take off your pen fairely without harme to the paper, without shedding a blot upon your credit.

Thus,

God would not goe on to A Let the Earth bring forth, till he surveyed well the first part of the Creation, and saw that it was good, Gen. 1. 10.

POLICIE V.

The triall of obedience is found in small matters, sooner than in great.

HE that makes triall of the respect and obedience of any in small matters and slender obligations, shall finde the truth and faithfulnessse of a disposition sooner than in great and weighty; and this is to commit a weight to the trust of a slender thread.

Thus,

The Lord commanded the man saying, But of the Tree of the knowledge of good and evill thou shalt not eat, Gen.2.17.

POLICIE VI.

The weake ought not to parley with their too subtle enemies.

HE that is guilty of weaknessse and rashnesse, ought not to hold parley with those who

who waite for advantages, especially in occasions not materiall and pertinent, for that were a voluntary resignation of your selfe into the snare, and you meete a conspiracy in the halfe way.

Thus,

The Woman was betrayed to sinne by parleying, for sayes the Text, The Serpent said unto the Woman, and the Woman said unto the Serpent, Gen. 3. 1, 2.

POLICIE VII.

Interrogatories made to an Offendour will draw the worme out of the roote.

Sometimes it is best in case convenient to examine an offendour with no notice of his fault, though you know all the particulars of the trespasse, to try the ingenuity of his disposition, and in a smooth pretence of ignorance to seeke that you have found already.

B. 4.

Thus,

Thus,

God although hee knew Adam had offended, yet called him and enquires, Hast thou eaten of the fruit whereof I commanded thou shouldst not eat, Gen

POLICIE VIII.

Trust not an Offendour who hath played false with you.

TRUST not an Offendour too much that hath played false with you, especially if any thing of yours lie open to advantage, for by that you put an occasion into his hands to betray you, and you halfe perswade him to that, you would not have him to doe.

Thus,

God after Adam had sinned, drove him out, Least hee put forth his hand, sayes hee, and take also of the Tree of Life, Gen. 3. 22, 24.

POLICIE

POLICIE IX.

Envy, the mother of Mischiefe.

Among Rivals and Competitours of desert, doe not publish your grace and acceptance which you finde with others, it excites and stirres to emulation, and it is a daring your adversary to doe you mischief, and even a spreading of Colours, and of flourishing in the face of your Enemy..

Thus,

*Cain smote not Abel till he saw
his Sacrifice blaze bright, And his
countenance fell to see his Brother
rise in favour, Gen. 4.5:*

POLICIE X.

True intelligence is necessary.

IN negotiations abroad it is not safe to venture forth where there hath beene a danger apparent,

rant, till you have received true intelligence, with what safety you may goe, then you draw a lot for security, and you goe on trust with chance for successe.

Thus,

Noah kept close to his Ark till his winged intelligencer returned with an Olive in her mouth, Gen. 8. 11.

P O L I C I E X I.

Signes doe strengthen ones Faith.

WHen you would oblige one to a condition or promise, it is not amisse to procure some token for remembrance: this seals them unto performance, and at every appearing renews an importunity, and sheds a fresh sollicit upon them.

Thus,

God set his Bow, and I will looke upon it, says hee, that I may remember the Covenant, Gen. 9. 11.

P O L I -

POLICIE XII.

Division is the mother of confusion.

IN a Conspiracy which is discovered to you and concerns you, and may prove of dangerous consequence, consult and observe whether many bee interessed in it; if so, there is more danger, and your course is to plot a division among them, and to keepe them from being of one Language, and this is to disable and disperse a project, and to confound the Language of a conspiracy.

Thus,

God saw that the builders of Babel were one, And he said, let us goe downe, and confound their Language, so the Lord scattered them, Gen. 11. 6, 7, 8.

POLICIE XII.

Gods promise and Abrahams obedience.

IF you desire a blessing upon your selfe or yours, withdraw from such evill society as you hold any deare correspondence with; **G**od is ever jealous of such adherence, and is tparing till he have better demonstration of your integrity, and will not part with a favour till you part with your engagement.

Thus,

God said to Abraham, I will blesse thee, but first sayes hee, get thee out of this Country, G. 12. 1, 2.

POLICIE XIV.

Haste makes waste.

FEigning in some cases is dangerous, and you may put your selfe upon a hazard by personating.

sonating that which you cannot bee easily quit of without prejudice, therefore consider well what may follow, and doe not say in haste what you would unsay upon consideration, and so put your selfe into the cutesie of a recantation, it was *Dauids* error, I said in my haste.

Thus,

Abraham *unadvisedly* bid Sarah say she was his Sister, And shee was then commended before Pharaoh and taken into Pharaohs house, Gen. 12. 15.

POLICIE XV.

If your justice rise early, Gods mercy will not be late.

IF you have any affliction or misery upon you, discusse and enquire in your selfe, if some sin of yours did not occasion it; if so renounce it with speed and repent, and if your Justice rise early, Gods Mercy will not be late.

Thus,

Thus,

Pharaoh when his House was plagued, called Abraham and said, What is this thou hast done unto me? and he sent him away and his wife, Gen. 12. 18, 20.

POLICIE XVI.

Separation is sometimes necessary.

WHen you observe there will bee any discord or jarring in your neighbourhood, the best remedy is to remove: if your nearnesse bee as it were incompatible with the other, yet first looke well with what conveniency it may bee done, and doe not take your leave at one place till you be secured by another.

Thus,

Abraham's and Lot's Hear. If men agreed not, and they separated one from the other, yet Lot lift up
his

*his eyes first, and saw the Plaines of
Jordan well watered, Ge. 13. 10. 11.*

POLICIE XVII.

A Friend is tried in adversity.

IF you would get a blessing and respect, bee sollicitous in aiding and revenging the cause and weaknesse of the just, for in this though you faile against the streame of the World and the times, yet you become more notable and meritorious. “ And
“ this is to doe like God him-
“ selfe whose Power is most eminent in the weakenesse of others.

Thus,

When Abraham heard Lot was taken, he pursued and brought back him and all his goods, and the King of Sodome went out to meete him, and Melchisedech King of Salem blessed him, Gen. 14. 16, 17, 18.

POLI-

POLICIE XVIII.

A speedy flight is sometimes needfull.

IN avoidance of Dangers either spirituall or civill, observe quicknesse and speed in dispatch, foresight of the way you are to take, election of your refuge, so you shall not be overtaken by the perill, nor unprovided of security.

Thus,

Lot saw the conveniency of Zoar and escaped thither, and the Angels hastened him, and while he lingered, they laid hands upon him, Gen. 19.22.

POLICIE XIX.

To attaine a new favour by illustrating favours received.

WHen you petition a new favour, first illustrate and magnifie your favours received, and

and then the pretences for this you desire, yet extenuate it smoothly too, onely report the advantages it may bring you, for the advantages which appeare, will move such as respect you to bestow it, and the lesse it appeares to bestow it the sooner and more easily.

Thus,

When Lot petitioned God, hee would give him Zour for his refuge: behold sayes he, thou hast magnified thy mercy to me in saving my life, behold this city is neare to flie unto, and it is a little one, Gen. 19. 19.

POLICIE XX.

Unlawfull kindenesse dangerous.

THere is nothing lost in suspecting unlawfull kindenesse; for let the pretence bee never so faire, the meanes is wicked and

and no good issue can attend it, and hee that is taken and transported thus, is blinde in the colours of Good and Evill.

Thus,

Lot did unwisely, not to bee jealous over his Daughters respect and familiarity, when they made him drinke wine, Gen. 19.35.

POLICIE XXI.

Wisedome to conceale ones hatred.

WHere there is a Passion of Envy and emulation which cannot bee easily extinguished, it is wisedome for the party to conceale it, especially there, where there is any engagement or dependancy to oblige you: he that shewes himselfe too openly an enemy to an other, is not his owne friend.

Thus,

Thus,

Hagars Sonne did foolishly, for Sarah saw the Sonne of this Bond-woman mocking, wherefore she said unto Abraham, Cast out this Bond-woman and her Sonne, G. 21. 9. 10.

POLICIE XXII.

The triall of a Friend is necessary.

WHere there is a desire in any to oblige or binde you to faire conditions, discusse with your selfe, his former behaviours, and if you finde any thing hath beene done prejudiciall, demand the intent of that, and then you may contract or forbear, with more certainty and confidence, for hee takes up meanings but rashly and ignorantly, that will not stay till the Authour expound and interpret himselfe.

Thus,

When Abimelech solicited Abraham

braham for an oath and promise of kindnesse, I will sweare (sayes he) yet hee remembred him of the Well of water his servants tocke violently away, but Abimelech said, I wot not, Gen. 21. 23. 4. 5.

POLICIE XXIII.

The triall of a friends faithfulnessse by pretending the hazard of something he endeares.

IF there bee any whom you have a desire to continue in your counsels and affaires, and have proved your selfe benefici-
all to him, you shall doe well to try him, with pretence of the hazard of something hee endeares, and which you have conferred; if hee part with it freely, it may confirme, he respects you more than your curtesie.

Thus,

Thus,

God would try Abrahams faith and obedience with commanding him to sacrifice his Sonne, Take now thy Sonne whom thou lovest, sayes God, and offer him, and Abraham rose up early, &c. G. 22. 2, 3.

POLICIE XXIV.

The behaviour of a Stranger.

IF you would be made partaker of any franchises and privileges where you come as a Stranger to inhabit, use all sweetnesse of demeanour, and that will speake for you well to their dispositions; and though you bee a Stranger in your arrivall, yet bee a familiar in your behaviour, the way to obtaine a freedome amongst them is to bee free with them.

Thus,

Thus,

Abraham said, I am a sojourner and bowed himselfe to the People of the Land, and required a burying place, and they offered the choice of their Sepulchres, Gen. 23.4,7,6.

POLICIE XXV.

Gods hand at his Passport.

WHen you have favours to request of any, that are inclined religiously, and with whom you have credit, you may advance and further your Designe, with relating how farre you have observed Gods hand, in moving to it, or any other such like circumstance worth observation: hee that wooes thus, makes GOD his Spokesman, and is sure to speed well with the religiously affected, and hee shall never bee turned backe on his way, that can shew Gods hand at his passport.

Thus,

Thus,

Eleezer perswaded Rebecca and her friends, with the story and concurrence of all the passages, how Go^d had blessed him in his journey and Signe. So they answered, The thing is of the Lord, behold Rebecca is before thee, Gen. 24. 48, 49, 50, 51.

POLICIE XXVI.

Wisdom in taking advantage.

WHen you observe inclinations and desires in others to fulfill and grant your desires, deferre not the solicit, for imaginations will revolt, and the first heate you raise by your avenues and addressees will coole, and like an impression upon water or sand, soone vanish and be blowne out.

Thus,

Eleezer did wisely in taking the present

present advantages, *Hinder mee not (sayes hee) since the Lord hath prospered my way, send mee away, Gen. 24. 56.*

POLICIE XXVII.

The right demeanour of an interview.

In winning and obtaining reputation there must be punctual care had of the first demeanours and behaviours upon your interviewes, it is fit to let things bee well cemented and glewed, before you bee bold in experiments of carriage.

Thus,

Rebecca when shee saw Isaak at distance, made ready her vaile and covered her selfe, Gen. 24. 65.

POL. XXVIII.

POLICIE XXVIII.

How to dispose of children of divers wives and beds.

IN Families and houses where Children are not uterine and borne of the same Parents, the best course is to divide them and dispose them to distances, for it is rare if there bee not disagreements and differences,

—*fratrum quoq; gratia rara est.*

For heere is a pretty contradiction made good, the neereſt are often at moſt diſtance, and there is moſt difference amongſt thoſe that are moſt alike.

Thus,

Thus unto the Sonnes of the Concubine which Abraham had, he gave gifts, and ſent them away from Iſaak his Sonne, Gen. 25. 6.

POLICIE XXIX.

Advantages may bee advanced by time or opportunity.

SOME advantages are best advanced by times and opportunities of present necessity, opposing the supply, yet these you deale thus with would bee *Esaus* such whom their wicked and desperate improvidence hastens to the bargaine, and then it is no neglecting, God may intend to make their Birthright yours.

Thus,

Jacob saw *Esau* hungry for his pottage, and he would not part with them without the Birthright. Sell mee this day (sayes hee) thy Birthright, Gen. 25. 31.

POLICIE XXX.

Diffimulation hath much unsafety.

Diffimulation is the worst policy; and besides the unlawfulness, it hath unsafety, it requires too much punctuall caution, to preserve it undiscovered, and the paines you take to betray by dissembling, even betraies Diffimulation; a secret behaviour in businesse does well, or an open confidence and a kinde of resolute profession, carry your light either in a darke or a cleare lanthorne.

Thus,

Thus when Isaak dissembled and said Rebecca was his Sister, the King looked out at the window, and behold Isaak was sporting with Rebecca his wife, Gen. 26. 7, 8.

POLICIE XXXI.

The congediry of great ones.

THey that would preserve their own honors, fortunes, and prescription of State, without stain, depredation, and danger of competition, must labour the remove of those which grow up to them, trees which stand thicke and close hinder the flourishing and spreadings of each other, yet there must bee an uprightnesse in such proceeding, as there will be an irregular motion.

Thus,

Abimelech an heathen did wisely in this act though the circumstances were wicked, when hee saw Isaak was strong and grew very great, Goe from me (sayes he) thou art mightier than we, G. 26. 13. 16.

POLICIE XXXII.

*To be jealous of his enemy comming
to treat with him.*

WHen your enemy or adversary would come in to favour and correspondence againe, bee jealous and suspicious over his pretences, till you have some solid occasion for faith and credulity : hee that takes his enemies first word, is soone entreated to betray himselfe.

Thus,

Isaak (*when Abimelech and his Captaines would beginne Covenant againe*) enquired, *Wherefore come yee to mee seeing you hate mee, and send me away from you, Ge.26.27.*

POLICIE XXXIII.

Curtesie is a preamble to love.

THey that would enfaour themselves for the advantage of any businesse, must shew
C 3 them-

themselves affable, smoothe, and curteous, all such demeanour prepares an opinion for them in the parties they aime at, hee that sets his net betimes, may expect a fuller draught than he that fishes later.

Thus,

Jacob having a Designe for living with Laban, and seeing his Daughter come forth to water Sheepe, hee went and rolled backe the stone, and watered the flocke, and kissed Rachel, Gen. 29. 10, 11

POLITIE XXXIV.

Credulity is often disparageable.

BE not too credulous in the faith of any in an action or dispatch of consequence, but enquire into the truth of the performance, especially if the party be such as you have had no long nor sufficient experiment on, for else you put your selfe in danger
of

of being deceived, and of repenting *Quando mutare non erit integrum.*

Thus,

Jacob trusting Laban to give him Rachel to bed, in the morning behold it was Leah, Gen. 29. 25.

POLICIE XXXV.

A divine Policy to forbear emulation.

IT is a divine Policy if you would procure a blessing or divert an affliction, to forbear emulation or envy of the good of others, for God sees no fittest in you for any good, while you cast an evill eye upon the good of another.

Thus,

Rachel erred while she hated Leah, for God saw that Leah was hated, and hee opened her wombe, but Rachel was barren, G. 29. 31.

POLICIE XXXVI.

How to effect actions or businesses.

IF you cannot be a single party and effectour of the businesse or action you desire to succeed, then interesse your selfe as much and as close as you may, that you may be the better pretender, and that at least a share of it, may stand beholden to you.

Thus,

Thus when Rachel saw she had no children to Jacob, behold sayes she, my maide Bilhah, goe in to her, and shes shall beare upon my knees, that I also may have children, Gen. 30.3.

POLICIE XXXVII.

To take advantage of time, things, and places.

IN gifts which you doe not intend to bestow freely and gratis, looke out what honest circum-

cumstance may benefit you, and have respect there, and then stand at tearmes with the desire you see fervent: this is to put off ware at the best hand, hee is a cunning Tradesman that knowes how to raise his rate in a quicke Market.

Thus,

Leah would not part with her Mandrakes to Rachel, but thus, Jacob shall lie with thee to night, Gen. 30. 13, 14.

POLICIE XXXVIII.

To make much of hopefull advantage.

WHen you observe any hopefull advantages make much of them, and doe not foregoe them lightly, such are not alwayes neere you, nor concomitant: he that lets his fish escape into the water, may call forth his net often, and not draw them againe.

C 5

Thus,

Thus,

Laban did well when hee said to Jacob, tarry, for I have learned by experience, that the Lord hath blessed me for thy sake, Gen. 30.27.

POLICIE XXXIX.

To quicken the memory of forepast service.

WHen you deale with some you have beene gracious and kinde towards, make a smoothe and faire though slender and sleight relation of what favours have passed, which being done upon just and fit occasion, and not with too plaine inculcation, cannot favour of upbraiding, but onely of a desire to bring the other in memory of his engagement, and to quicken his future faith in your cause.

Thus,

Jacob told Laban, *This twenty yeares*

*yeares have I beene with thee, thy
Ewes and thy she-goates have not
cast their young, &c. Gen. 31. 38.*

POLICIE XL.

What to discover, what to conceale.

IN matter of contract it is not
requisite to discover all the be-
nefit you know may redound,
but to reserve your knowledge,
God who is all wisdom doth
not reveale himselfe all; though
he dwell in light, yet that Light
is inaccessible: it is wisdom to
have something still inaccessible
to others.

Thus,

*Jacob bargained with Laban
for the spotted Lambs, not discove-
ring the issue of the designe, Gen.
30. 32.*

POLICIE XLI.

*How to remove from those that
feare you or you feare.*

WHen you see your selfe
growne great and famous
to the emulation of any you
feare remove from their violence,
if not by distance, by some other
way, which may supply that
and this is to cleare your enemies
eye of the mote which offends
him.

Thus,

Jacob by Gods appointment re-
moved, when he beheld the counte-
nance of Laban not towards him as
before, Gen. 31.2.

POLICIE XLII.

*To communicate with those that
are neare in relation to us.*

IN businesse of great or notable
change which concernes your
selfe, deliberate and communi-
cate

cate it to those that are nearest to you in respects and relation, their nearenesse obliges their faithfulnessse, and though their advices may bee but weake, yet your owne thoughts laid open, may thus bee better considered on, and besides they may let fall and interpose something, which may advance to an adjutory or engine of aide.

Thus,

Jacob when hee was meditating upon his departure from Laban, sent and called Rachel and Leah, and told them, your fathers countenance is not towards mee, and they answered, whatsoever God hath said unto thee, doe, Gen. 31.4.16.

POLICIE XLIII.

He may erre in the manner, who erreth not in the matter.

BE not too seeret and solitary in those actions which receive no great prejudice by their publike

publike execution, for their stolne and close effecting may bee occasion of suspition and jealousie of that, of which perhaps in their owne nature, they are not guilty, for hee that is secret with too much adoe, betrayes even an opennesse to that endeavour to secrecy.

Thus,

Jacob because hee went in such secret preparation from Laban, gave him occasion of pursuite, and Laban overtooke him and said. What hast thou done that thou hast stolne away unawares? Ge. 31.36.

POLICIE XLIV.

Suspicion keepes awake to prepare for Security.

IN ineident and doubtfull occasions, ever doubt and suspect, for suspition keepes you awake to prepare and project for most security and safety: he that
lets

lets confidence and presumption
shut his eyes, knowes not how
to looke about him in a danger.

Thus,

Jacob when hee was to meete
Esau, whose wrath hee suspected,
divided his People and Flockes, and
said, If Esau come to the one and
smite it, the other shall escape, Gen.
32.7,8.

POLICIE XLV.

*Humble words and presents may
appease a mans anger.*

TOwards those of whose
faith and friendship, you
are not assured, use all faire en-
treaty and demeanure of curte-
sie, and so either charme them
into sincerity of that they pro-
fesse, or cherish them with such
like behaviours as their own, and
thus you speake to them in their
Language, and like a faire dealing
Merchant trade with them by
way of Exchange.

Thus,

Thus,

When Jacob was going towards Esau, he sent presents, and told his servants, they should say, They bee thy servant Jacobs, it is a present sent unto my Lord Esau, G.32.17.

POLICIE XLVI.

Not to suffer any thing we esteeme to be too publicke.

Suffer not any thing of quality you esteeme too publike and ambulatory in the presence of great Persons, for if they cast an eye of delight upon it, you cannot so freely and resolutely deny their solicit and importunity, and it is as if you should bring forth your picture of waxe before the Sunne, who whiles he lookes on it, melts it from your owne hand.

Thus,

When Dinah walked too openly among

*among the Daughters of the Lands
Shechem the Prince of the Coun-
try tooke her, Gen. 33. 2.*

POLICIE XLVII.

'Tis folly to cry, Non putavi.

WHen any one with whom
you have had slender cor-
respondence and transaction
would bee contracting and cove-
nantee, bee first inquisitive into
the engagements they propose,
how farre they may prove in-
congruous and inconvenient to
you, it is a folly to say, *non putavi.*

Thus,

*Thus Shechem and his Father
were too unadvised, when they yeel-
ded to circumcise the Males of their
city, and so betray them to the
sword of Jacobs Sonnes, Gen. 34.
18. 25.*

POLICIE XLVIII.

*Use favour with secrecy for feare
of envy.*

WHen you have grace and
favour with any, use it
with secrecy, and not too much
ostentation, least you make worke
for your adversary to undermine
you: hee that shewes his wealth
to his enemy, is the cause of his
owne pillage.

Thus,

*Thus because Joseph wore a
parti-coloured coate, the apparant
livery of his fathers love, therefore
say his Brethren, Come let us slay
him, Gen. 37. 3. 20.*

POLICIE XLIX.

*Innocency without prudence is
hurtfull.*

WHen you are to present
your selfe to a party or
faction, where you are envied and
ma-

maligned, forecast and thinke,
what may bee plotted and con-
trived against you, and how farre
it may injure you, and what you
have that lies naked and exposed
to the danger, this is to consider
and thinke your selfe into secu-
rity.

Thus,

*Joseph might have prevented his
present misery, had hee thought be-
fore of his brethrens envy, and the
danger in his single approach, Gen.
37.18.*

POLICIE L.

*Take earnest of an action you su-
spect.*

IF you suspect the performance
of a promise, worke them ob-
liged by some speciall engage-
ment and pawne, this is to imi-
tate a performance, and take an
earnest of an action.

Thus,

Thus,

Thamar to binde Judah to the remembrance of the covenant said, Give mee thy signet, and bracelets, and thy staffe, Gen 38. 18.

POLICIE LI.

Not to advance a thing in expectation without triall.

BE not too rash in entertaining opinion by any publike profession or open protestation, and by advancing any thing in your expectation without triall, least you sacrifice your judgement and election to error and repentance, barely approve, till a full experiment command your assent. God himselfe is famous for his will of approbation. *Voluntas approbationis & efficientia.*

Thus,

The Midwife seeing one of Thamar's children to offer first into the world,

world, bindes rashly a scarlet thred
to it for the first borne, but he drew
backe, and his Brother came out,
Gen. 38. 28, 29.

POLICIE LII.

*How to avoide the importunity of
Sutors.*

[F you would avoide all draw-
ing into bad engagements and
obligations, avoide the importu-
nities of others, and doe not
farme out your eares to the
— *Mollissima tempora fandi*,
the soft times and opportunities
of impression]: your stay and at-
tention encourages sollicit, and
when you come so neare to the
words of any, it is hard to keepe
at distance with his request.

Thus,

Joseph when he was sollicitated by
by his mistris day by day, hearkned
not unto her, Gen. 39. 10.

POLI-

POLICIE LIII.

An adversary may rend a skirt of advantage.

WHen you thinke you lie open to occasion and exceptions, bee cautelous and frugal of your selfe, least your adversary rend a skirt of advantage from you.

Thus,

Joseph with being in opportunity of place with his Mistris scatters a piece of his Garment to her curtesie, and she shewes it for her owne purpose, He left his Garment with me and fled, Gen. 39. 18.

POLICIE LIV.

How to attaine honourable employments.

IF you finde your selfe successfull and prospering in attempts and dispatches, shew your selfe abroad

abroad in other businesse, and being once observed to bee lucky and fortunate, the reports and fame will bring you home honourable employments.

Thus,

Joseph wrought himselfe into grace, The Keeper of the Prison looked not to any thing, because the Lord was with him; and that which he did the Lord made it prosper, Gen. 39. 23.

POLICIE LV.

How a man may recommend himselfe.

VVHen you have done a thing which hath gained you favour or honour in the eyes of any, make use of it, as it may prove advantagious to you, else you neglect the opportunity and become guilty of Christs complaint, How often would I, but yee would not?

Thus,

Thus,

When Joseph had told Pharaohs Butler the interpretation of his dreame, and saw that hee pleased him, Thinke on mee, sayes he, when it shall be well with thee, G. 40. 14.

POLICIE LVII.

A Sheepe in Wolves cloathing.

IF you would not have any to presume or grow insolent upon your favours, bestow them without taking much notice, in a kinde of neglect and inadvertency, or else in pretence of indignation, which thing a witty dissembling will much helpe, and this is to bee a friend in the person of an adversary, and to bee a Sheepe in Wolves cloathing.

Thus,

Joseph spoke roughly to his Brethren and kept them in Prison, and they interpreted it harshnesse, which

was

was his love to detain them, And he puts their money in their sacks, yet so as they wonder how it came, Gen. 42. 17, 19, 24, 25.

POLICIE LVIII.

A friend in the person of an enemy.

IN discovery of a busines which containes in it any thing of eminent immutation or change, bee circumstantiall and prepare them whom the relation concerns, with passages which in their nature, may exercise and fit them. I observe the Sunne is not without the bright preambles of a Starre, and gives notice in that of a following day.

Thus,

Joseph would tell his Brethren who hee was, but first uses them as Spies, then put devised imputations upon them, then afflicts his Father with taking away his Benjamin,

min, and then sayes, I am Joseph,
Gen. 45. 1, 3.

POLICIE LIX.

Gradations necessary to be observed.

IN those relations which you feare may procure danger of Passion in those to whom it is imparted; first apologize for the qualification, and let your preface be such, as may diminish the occasion of Passion: and this is to cast on water, before you kinde the fire.

Thus,

Joseph fearing that his Brethren might grow afraid upon the discovery beginnes, Be not grieved nor angry with your selves, that yee sold me hither, Gen. 45. 5.

POLICIE LX.

*Not to bee too credulous in matters
unexpected.*

IN businesse of wonder and unexpected event bee not too credulous, till there bee testimony sufficient to convince your faith: it is healthfull for any to rise up early and betimes, but to faith and credulity.

Thus,

*Jacob was not confident of the
newes his Sonnes told of Joseph
till hee saw the waggons which Jo-
seph had sent to carry him, Gen
45, 26, 27.*

POLICIE LXI.

*Humble words doe humble the
heart.*

VVhen there is a remove
of any thing, which
hath beene cause of the continu-

D 2 ance

ance of some favours to you, renew your obligation with the best and most seasonable circumstance you have, and this is Phoenix like, when one advantage is quickened out of the ashes of another.

Thus,

Josephs Brethren fearing when their Father was dead, Joseph might change towards them, fell downe at his feet, and said, Wee be thy Servants, Gen. 50. 18.

POLICIE LXII.

Pharaoh delt cruelly with Strangers.

IF any aliens or forraigners multiply and grow numerous and potent besides you, you may have a vigilant eye upon them, though you need not goe so farre as Pharaoh did, to afflict them; it is a pretty cunning to looke to
your

your selfe, with having your eyes upon others.

Thus,

Pharaoh did wisely in saying, Behold the People of Israel; but too cruelly in saying, Let us deale wisely with them least they multiply, Exod. 1. 9. 10.

POLICE LXIII.

Opportunity is a necessary Servant.

IF you desire to bee entertained in some occasion, waite not at too much distance, but study to be opportunely, (but let it seeme) accidentally present, this is to fall into the lap of imployment while it lies spread.

Thus,

When the Sister had a desire to interpose her selfe in any thing which might happen to the childe Moses, She stood a farre off, yet so as to wit what was done, Ex. 2. 4.

POLICIE LXIV.

Curtesie requited with curtesie.

IF you would obtaine courtesie and favour, shew your selfe first eminent in the like respects, and they will invite a returne of their like, and as quoy favours bring home more of their kinde to you.

Thus,

Moses in curtesie aided Midians daughter against the Shepherds and drew them water for their flocks, and Midian said, Where is he? Call him that hee may cate bread, Ex. 2. 19:20.

POLICIE LXV.

Refresh mens faintings for your profit.

WHen you finde you have benefit by the industry and labour of any, have respect to supply and refresh their faintings

tings and decaies, for what goes from you thus, issues but like a vapour from the earth, to fall backe upon you with advantage.

Thus,

The People got Victory as long as Moses hands were lift up when they were heavy, they tooke a stone and put it under him, and Aaron and Hur stayed up his hands, Ex. 17. 12.

POLICIE LXVI.

Wisedome to comfort as much as we can.

IN great complaints and murmurings of People by reason of grievances, it is wisedome if you cannot supply their desires, yet to solace and comfort and addulce their afflictions, which act is a degree of redresse to the misery.

Thus,

When the people grieved for the
D 4 *bitter-*

bitternesse of the waters of Marah, though Moses could not bring them to other Fountaines and streames, yet cast in a tree into the waters and made them sweet, Ex. 15. 25.

P O L I C I E L X V I I.

Secresie the onely requisite in managing designs.

IN the carriage of Designs, closenesse and secrecy are the onely requisites, for you should have the light of a project, like a tapour in a darke lanthorne, that it may not shed a beame, through any chinke of report to betray it selfe to suspicion, and discovery, but onely shine to your selfe and your complotters:

Thus,

God set the Pillar which was in the Desert betwixt the Israelites and the Egyptians, And it was a Cloud and darknesse to them, but gave ligh't to those, Ex. 14. 20.

POLICIE LXVIII.

*Remmes to hinder your Enemies
Designes.*

IF you suspect or know yourad
versary hatha plot upon you,
let your first care be to retard and
stay the speed of it, and inject a
delay to it, till you have time to
disperse and defeat it more com-
pleatly, these are commaes and
halfe periods to his proceedings,
and this bringing in of a paren-
thesis of your owne Designes,
puts his project about till you
gaine ground on him.

Thus,

*God when he saw the chariots of
Pharaoh in such haste to pursue the
Israelites, tooke off their chariot
wheeles that they drave them hea-
vily, Ex. 14. 24. 25.*

POLICIE LXIX.

Gods wisdom in leading his people

WHen you have any instruments or agents whom you imploy in businesse of something harsh consequence, and that you suspect their zeales and service in the cause, if they should finde it unsavory or vexing, lead them downe the most faire and even pathes you can project, and keepe the worst of it from sight, and thus like *Japhet* you draw a garment betwixt the eye and the nakednesse.

Thus,

When God brought the people from Egypt, he would not lead them through the Land of the Philistines, least, sayes he, peradventure the people repent when they see warre,
Ex. 13. 17.

POLICIE LXX.

Princes are to have under-magistrates to helpe and ease them.

FOR a Ruler or States-man or a Grandee of businesse, it is the best both in regard of their owne particular ease, and the more expedite dispatch of businesse, and more methodicall forme of proceeding to dispose of petty imploiments, to assistants and surrogates, and this is as if others should put their shoulders to the weight of your businesse.

THIS,

Jethro Moses Father in Law advised, when he saw him sit Iudge alone, in such a throng of businesse, Thou wilt surely weare away, for this thing is too heavy for thee, thou art not able to performe it thy selfe alone, Ex. 18. 13. 21.

POLICIE LXXI.

Superiours are not to be long absent from their People.

BE not too long out of presence where your authority is awfull, necessary, and honoured; for there may soone follow a revolt upon your withdrawing; like the Aire, which if the Sunne withdraw the light and influence, falls from the allegiance it bore to brightnesse, into obscurity and darkenesse.

Thus,

When Moses was absent from the People, and was in the Mount, they said, Make us gods; for this Moses we know not what is become of him, Ex. 32. 1, 2.

POLICIE LXXII.

How to behave ones selfe to his guest.

AT times of great invitations and solemnities, when many are called to your table, it is in you to shew your selfe sweet and gracious, and to present your selfe with a cleare face, that your lookes may bee the Chrystall to your disposition; it is a sinne against hospitality to open your doores and shut up your countenance, *Habere ostium apertum, vultum clausum*, when thou hast done all thy office, take thy place that thou maist bee merry with them, *Eccl. 32. 2.*

Thus,

God appeared to the people, from a place, as it had beene the body of Heaven, in his clearenesse, and the people saw God, sayes the verse, and did eate and drinke, *Ex. 24. 10, 11.*

POLICIE LXXIII.

What is the best posture for greatnesse to walke in.

HUmility is the best posture for greatnesse and honour to walke in, and the more neare you are to your inferiour, the more deare and applauded: therefore to doe this, let not your height and greatnesse alwayes appeare, but sometimes shrowded in obscurity; Starres twinkle most in their greatest height.

Thus,

*The Mount was a good example,
For the Glory of the Lord abode on
it, and yet a Cloud covered it sixe
dayes, Ex. 24. 16.*

POLICIE LXXIV.

Princes when they should appeare terrible.

MAgistrates and Princes in place and occasion, should appeare awfull and terrible, offences are often put out of countenance and confidence, when the eyes of Justice shoote lightning and revenge in the face of them.

Thus,

In the eyes of the Children of Israel, the sight of the Glory of the Lord was like devouring Fire, on the top of the Mount, Ex. 24. 17.

POLICIE LXXV.

Princes in their absence are to substitute fit persons in their places.

IF you bee in authority and by chance importuned to remove, be wise in the disposing and packing

king up your affaires; I meane, leave not things disordered and confused, but doe as God did with *Moses*, take part of your spirit of authority and put it up- on some that are resident.

Thus,

When Moses was called from the people into the Mount, hee said Aaron and Hur are with you, if any man have any matters to doe, Ex. 24. 14.

POLICIE LXXVI.

To send good intelligence abroad.

IN the charge and advise for intelligence, be very accurate and punctuall, and the relations which are returned accordingly shall doe your Designe more service; Bulles come backe as they are racketted from you.

Thus,

When Moses sent out his Spies for

for Canaan, See (sayes hee) the land and the people, whether they be strong or weake; few or many, what cities they dwell in, whether in tents or strong holds, Numb. 1. 18, 19.

POLICIE LXXVII.

How to becalme a mutiny.

IN any commotion or mutiny labour to becalme it, with faire deprecations and plaulible reasons which may superinduce a contrary opinion to that they are perswaded on; this is to stroke a fury, and fawne upon a frowne, and smile a discontent into favour.

Thus,

When the people mutined because of the false report, Moses and Aaron fell downe upon their faces before all the Assembly, saying, the Land is an exceeding good Land, Numb. 14. 5. 7.

POLICIE LXXVIII.

Innovation dangerous.

FALL not into any humour of Innovation or Change too suddenly, neither recant from any thing, you interest your selfe in, too inconsiderately; in these actions, let your motion bee like the shadow upon *Abaz Diall*, and goe backe by degrees.

Thus,

When God pretended hee would smite the people that instant for murmuring, and make a greater Nation, Moses perswaded him the action would bee scandalous to the Heathen, the Nations will speake, &c. Numb. 14, 15.

POLICIE LXXIX.

Discontent a kind of plurisie which must be speedily remedied.

IN universall murmurings and mutinies, labour the remedy, and supply without delay, common people are suddaine and impatient in their passions, and their discontent is a kinde of Plurisie, which must have speedy redresse, or the disease is mortall.

Thus,

When the people complained in the Desart for water, Moses and Aaron without stay went and fell downe on their faces to God, and he bid them, Strike the Rocke for water, Numb. 20.6.11.

POLITIE LXXX.

*How to behave ones selfe in a
strange Country.*

WHen you are to make use
of anything, where an-
other hath property, seeke to
contract faire quarter, for your
present advantage, and let your
arguments for perswasion bee
pertinent, and materiall, and in-
ducing; hee that rides other cir-
cuits for execution of his designe,
is out of his way, or else goes a
farther way about.

Thus,

Moses being to passe by the king
of Edom, sent to him, saying, God
hath heard our voice and brought
us from Egypt, let us passe through
thy country, wee will not drinke of
thy water, nor turne to the right
hand nor left, Numb. 20. 16, 17.

POLICIE LXXXI.

Places of Authority not to belong vacant.

When Places of Authority are likely to bee vacant, bee ready in project with a successour, long inter-reynums or interstices in government is the Winter and ill Season of a State, where the nights are long, and the dayes short.

Thus,

Aaron being ready to die, Moses even then tooke Eleazar and stripped Aaron of his garment and put them upon Eleazar his Sonne, Numb. 20. 28.

POLICIE LXXXII.

Praises and promises great inducements.

IF you would prevaile with any for some experiments of the faculty

culty they excell in, you may induce them by promises, and advancing the report of their skill and ability, and this is a kind of tuning an instrument for your hand, or with *Moses* a blowing into the Silver Trumpet to make it sound.

Thus,

Balak though a wicked Prince did well in his act upon Balaam, he sent him rewards, and Come now sayes hee, for I wote, he whom thou blestest is blessed, Numb. 22. 6. 7.

POLICIE LXXXIII.

Apply thy selfe to God on a designe for successe.

I know no better Policy in the preface or entrance upon a designe, then to apply your selfe to God, for successe and direction, or for declining your heart from it if it be not convenient; This is to goe to the first Mover for a motion.

Thus,

Thus,

Wicked Balaam was imitable in this action, Tarry ye, sayes he, that I may know what the Lord will say, Numb. 22. 19.

POLICIE LXXXIV.

A threefold cord is not easily broken

HE that would draw any in-
to assistance or other com-
plot, shall obtaine soonest by of-
fers of interest in the cause, and
by propounding such respects,
as you thinke may suite the dispo-
sition of the parties or agents,
and by solliciting, by persons of
same and quality; and such a
threefold cord is not easily bro-
ken.

Thus,

*The methode of Balaks policy,
was good and sound, for hee sent to
Balaam Princes more honourable,
with this Language, I will promote
thee, Numb. 22. 15, 17.*

POLI-

POLICIE LXXXV.

Not to be too importunate.

IF you observe any obstruction, or averſeneſſe, or ſtopping in your buſineſſe, preſſe not forward with too much violence, but take time, to ſpruce the feathers of your induſtry, that you may flie more roundly to the market.

Thus,
Belaam did unwiſely to ſpurre on his Aſſe, when his Aſſe made a ſtand, for the Angell ſaid, I went out to wiſh thee, and had ſhee not turned, I had ſlaine thee, Numb. 22.32,33.

POLICIE LXXXVI.

Severall wayes to be tried in a buſineſſe.

IN the thing you would have to ſucceed, make triall of all the ſeverall advantages you ſee open,
for

for there are more wayes than one into a City, and some Posternes may be open, though the foregates be shut.

Thus,

Balak (*had his action beene lawfull*) tooke a wise course, for he said to the Prophet, Come I pray thee unto another place, Num. 23. 13, 27

POLICIE LXXXVII.

Publique grace is to be shewne unto Successours.

IF you would have your successour inherit your eminency and respect after you, deriveto him betimes some publique grace which may bee a kinde of initiation or pre-instalment, these whom wee would have members of a Visible Church, we baptize and dip.

Thus,

Moses before he died tooke Joshua,
E shua,

shua, and laid his hand upon him, and set him before Eleazar the Priest, and before all the Congregation, and gave him a charge in their sight, Numb. 27. 18, 19.

POLICIE LXXXVIII.

*Dangerous to follow the counsell of
of an Enemy.*

IF you be upon the heights and battlement of honour or fame, and envied, suspect any that would draw you to partake of their iniquities, with pretence of society, or privilege of familiarity, or other allurements, for there is no practice so devillish as that, for when envy sees you seated in security, and that you are even shot-free and enchanted in a blessed condition, she knowes there is no way to make you forfeit that eminency sooner than by betraying you to sinne; hee that would have another condemned with himselte, must draw

draw him first into the same guilt.

Thus,

The Children of Israel, through the counsell of Balaam committed trespassse against the Lord in the matter of Peor, and there was a Plague among the Congregation of the Lord, Numb. 31. 16.

POLICIE LXXXIX.

Memorials to be made of good successes.

IF you would preserve the memory of any attempt or success, raise such memorials as may traduce an impression to posterity, and bee a kinde of register to the action.

Thus,

Joshuah charged the people to beare twelve stones out of Jordan, and to set them up, saying, That this may bee a Signe among you, Josh. 4. 6, 8.

POLICIE XC.

When to make conditions with advantage.

WHen you have any at advantage, consider well, and make your owne faire termes and doe not omit and fall afterwards into the complaint of Iob, *Oh that I were as in moneths past.*

Thus,

Rahab delt wisely with the spies, for while they were in her power, shee said, *Sweare unto me that you will also shew kindnesse to my fathers house,* Josh. 2. 12.

POLICIE XCI.

When and what Spies are to be sent abroad.

WHen you are to make any onset in a businesse of Controversie, send out some observation to espy, and bring you

you intelligence, how your adversary continues, and in what forme of resolution, for GOD often beginnes the successe at home in their owne hearts, either by feare or resolution.

Thus,

Joshua sent out Spies, who returned with this, Truly the Lord hath delivered them into our hands, for all the Inhabitants doe faint because of us, Josh.2.1.14.

POLICIE XCII.

Remember God and his Covenant in affliction.

IT is divine wisdom in any time when affliction is heavy and grievous, to remember God of his Covenant, hee hath made with his, and to enter a new Covenant of Sacrament with him; this is to strike a new bargain for a blessing.

E 3

Thus,

Thus,

When Joshua had done circumcising the people, This day sayes God, I have rolled away the reproach from Israel, Josh. 5. 8, 9.

POLICIE XCIII.

A bright Sunne in a Winter morning.

IN the most faire and complementall action of your adversary, suspect the most : a bright Sunne in a Winter morning, is but a faire apology to a foule day.

Thus,

They of Jericho were vaine, when they thought Israel could doe the least harme, while they onely walked about their city, Josh. 6. 1.

POLICIE XCIV.

*Examination of ones selfe in time
of affliction.*

WHen you observe in your proceedings any unhappy event or usuall failing, bee inquisitive into your selfe, if some trespasse or failing with God, hath not occasioned it; hee that goes on without this care, is like a man wounded in the heate of fight, and because hee feesles not his bleeding, even faints, while he neglects to stanch it.

Thus,

When Joshua saw the children of Israel could not stand before their Enemies, said, there is an accursed thing in the midst of thee, up, sanctifie your selves, Josh. 7. 13.

POLICIE XCV.

A diversion is a stratagem in war.

IF you would prevaile upon your adversary in a businesse, and you thinke hee prepares too strongly to bee opposed by any force or endeavour of yours, create something which may make him some worke elsewhere, and draw part of his care and strength to it, then apply your selfe to a way, which may bee least suspected to him, and where hee may be most weake for resistance; and this is to make him retaile those forces by parcels, he intended to bring in whole upon you.

Thus,

Joshua sent some to lie in waite behind the city, and I and the people will approach, sayes he, till we have drawne them from the city, then yee shall rise up from the ambush, and seize upon it, Josh. 8. 4, 6, 7.

POLICIE XCVI.

Looke asquint in dangers.

BE not too fixt nor intent upon what is before you or in your eye, but looke asquint into your considerations and about you: dangers and assaults may come from other parts, and flow in like a Tide, where there is the greatest cracke in the wall.

Thus,

The men of Ai perisht, for they looked not backe till they saw, And behold the smoake of the city ascended, Josh. 8.20.

POLICIE XCVII.

Not to be too credulous.

WHen your condition is such, as admits easily of advantages and stratagems which may bee plotted, bee jealous over the most honest and vertuous pre-

tences; Doe yee looke, sayes *Paul*, on things after the outward appearance?

Thus,

Joshua was unadvised to give credit to the old bottles and shoes of the Gibeonites, and they knew too with what Nation they made a league, for the Princes said, we have sworne, now therefore wee cannot touch them, Josh. 9. 6, 13, 19.

POLICIE XCVIII.

Diligence in a just proportion to Enemies flying and hidden.

IN your pursute of affaires when you have such as are unequall in their natures, yet by circumstance may prove alike; let your diligence bee in just proportion to both, like a Wheele which carries about the Spokes, and lesser pinnes with like motion; else if you dispose your selfe unequally, that where you are most remisse

remisse and negligent, may winne ground to your injury.

Thus,

When it was told Joshua the five Kings are found in a cave, he bid rowle stones upon the mouth, yet stay not but pursue after your Enemies, Josh. 10. 17, 18, 19.

POLICIE XCIX.

Strike the iron while it is hot.

IF you have a sute or request to make, when time and place suggests fitnesse and season, apply your selfe, it is like setting on the seale while the waxe is warme.

Thus,

When the children of Israel were dividing the Land, Caleb comes to Joshua, Now give mee, sayes hee this Mountaine where of the Lord spake, Josh. 14. 5, 12.

POLI-

POLICIE C.

When the time is to dismisſe Confederates.

THose you take into confederacy and aide with you in any attempt, and have but for temporary servants, suffer them not to depart, till you have compleatly finished, or disposed other wayes what you intend, while the Sun with his heate keepes up a vapour in the aire, it waites there upon the day, but if hee withdraw and dismisſe it, so that it fall upon earth, it is not easily gathered and exhaled againe.

Thus,

Joshua till the Israelites had won the Land, would not send away the Reubenites and their company, but then calles, And now returne yee and get yee unto your tents, Josh. 22.1, 4.

POLI-

POLICIE CI.

Ecclesiasticall persons fit for embassage in matters of Religion.

IN businesse of embassage or other convenient affaire, which concernes Religion, employ some of holy Orders and place, the presence of such ever commands reverence and respect, and it is to them, as if GOD appeared by Proxey.

Thus,

Joshua when hee heard the Reubenites, built an Altar and suspected their Idolatry, Sent Phineas the Sonne of Eleazar the Priest, and ten Princes, Josh. 22. 12, 13.

POLICY CII.

Not to be rash in judgement.

BE not rash to expostulate and suspect upon every rumour, least your conjecture sand surmises

ses befoole you, finding no cause for them any where extant and visible, but in your owne opinion;
Multi aliis ius peccandi suspicando fecerunt.

Thus,

The princes of Israel hearing of the Reubenites Altar, hasten to rebuke their Idolatry, but it was, say they, Nor for Burnt-offerings, nor sacrifice, but that it might be a witnesse, Josh. 22. 14, 15, 26, 27.

POLICY CIII.

How to try those whom you suspect.

IF you would try the syncerity and faithfulness of any, put them upon that you suspect their faith most fraile in, and soonest perswaded by from obedience and respect; this is to spread a bait and allurement in the face of anothers vertue.

Thus,

Thus,

God seated the Israelites among the Canaanites, Take heed (sayes Joshua) therefore to your selves, Josh. 23. 11.

POLICY CIV.

How to contrive a memoriall.

IF you feare your distance and discontinuance may cause any privilege or relation you desire should continue in fresh title to be forgotten, contrive such a memoriall as may serve in stead of a conservatory, and this is to make signes to posterity of your meaning.

Thus,

Least there should in after times grow a strangeness betwixt the Reubenites and the Israelites, because Jordan was betwixt them. They built an Altar for a witnesse, Josh. 22. 10. 26.

POLII-

POLICIE CV.

The way to cut off deliberations for objection.

IF you have a sute to any with whom you thinke it difficulty to speed, come upon them unexpectedly ; a suddaine surprisall quickens the party you are to deale with to attention, and cuts off deliberation for objections.

Thus,

When Ehud would have killed Eglon the King of Moab, and feared hee should want opportunity, he turned againe hastily and said, I have a secret errand to thee O King, Judg. 3. 19.

POLICIE CVI.

The way to extinguish a faction or tumult.

THe way to extinguish a faction or tumult, is to labour
at

at the head or Prince of it, and if you speed there, be quicke and suddaine with the rest, and you shall succeed with more ease and dispatch; such alacrity puts distraction and astonishment into your adversaries, and your haste retards them.

Thus,

When Ehud had slaine the King of Moab, he came suddainly downe with the Israelites and said, Follow me, the Lord hath delivered your Enemies into your hands, and slew at that time ten thousand, Judg. 3. 27, 28.

POLICIE CVII.

To watch soberly the convenient time for an Action.

LEt not your zeale or fervency in affection to a cause, push you into any unseasonable ingagement, but soberly watch the most convenient time and season,

season, else you over-runne opportunity, and ride poste thither, where a slower pace would doe more service.

Thus,

Gideon would not pull downe the Altar of Baal by day, for hee feared his fathers household and the men of the city, but hee did it by night, Judg. 6.27.

POLICIE CVIII.

Stratagems done by night and by scattered forces.

IN military stratagems the onset by night hath most advantage, and by scattered forces more than single and intire brunts or skirmishes, for the darknesse and dispersion causes an apprehension in your enemy, that your forces are more by the report from so many parts, and if your plot bee opposite in quality to the present darknesse, it causes more terrour
and

and feare, and if suddaine in the first discovery, it amazes the more.

Thus,

Gideon plotted upon his Enemy, hee dispersed his companies gave each his Trumpet, his Pitcher with a Lampe in it, and they must fall by night upon them, with noise breaking their pitchers, and crying, The sword of God and Gideon, Judg. 7.16, 18, 20, 21.

POLICIE CIX.

A gentle soft answer pacifieth anger.

WHen the indignation of great persons is kindled against you, meete them with such language and behaviours, as may interpret and insinuate their power; for that is secret incantation or charme to the spirits of great persons, and it is a victory to have their power acknowledged:

ged : — *Satis est potuisse videri.*

Thus,

When the princes of Ephraim chide with Gideon for his victory, he answered, Is not the gleanings of Ephraim, better than the vintage of Abiezer, and what am I in comparison of you? then their anger abated, Judg. 8. 1, 2, 3.

POLICIE CX.

How to detract from ones selfe modestly.

WHen you have much attributed to you, detract from your selfe modestly and devoutly, and referre it over to divine Providence, which wise translation will bee a cause of a longer lived and more substanti-
all honour to you, hee that takes in God for a share shall have a surer interest himselfe.

Thus,

When Israel said to Gideon,
Rule

Rule thou over us, for thou hast delivered us, hee said, I will not rule over you, Judg. 8. 22, 23.

POLICIE CXI.

How and when to value ones selfe.

IF any have had a poore and undervaluing conceit of you, after some happy successe in any enterprife, labour by what eminent prooffe you can to convince their opinion, and exalt it, that they may in secret and with their owne bosomes recant their mistake, and entertaine more honourable thoughts of you, and this is to winne an Empire in that opinion which bore you no allégeance before.

Thus,

When the men of Succoth upbraided Gideon with his weaknesse, he slew the two Kings of Midian, and shewed them, with behold Zebah and Zalmannah, Judg. 8. 15.

POLICIE CXII.

What meanes a man may use aspiring Principalities.

IF you would commend your selfe to any place of eminency and popularity, which passes by vote and suffrage, make those your friends you thinke have most sway, and use such arguments for your cause, as you conceive fit and taking with their dispositions; the vulgar like ships in full saile are blowne on their way, by the breath of the great ones and more eminent amongst them.

Thus,

When Abimelech had a desire to raigne, hee spoke to his Mothers Brethren, That they should speake, and remember, sayes he, I am your bone and flesh, Judg. 9. 12.

POLICIE CXIII.

Be not too confident upon good success.

BE not too confident and presumptuous and daring upon every sleight grace you receive, for it kindles and awakes jealousies and feares, and calls dangers to you, and like the string of a musicall instrument, you tell aloud the fingers of them which touch you.

Thus,

When Gaal was a little gracious with the men of Shechem, hee reviled the King Abimelech, then came Abimelech against him, and chased him that hee fled, Judg. 9. 28, 40.

POLICIE CXIV.

*How to behave your selfe towards
your contemners.*

IF you have beene neglected by
any, and thought superfluous,
and after by the wheele of pro-
vidence become such, as you
may stand them in place, bee dif-
ficult if they come after to solli-
cit you, and so your behaviour
shall bee a corrective to their for-
mer insolence, and make you
more gracious and acceptable,
and in this the forme of expo-
stulation, will doe you service.

Thus,

*When the Elders of Israel came
to Jephthah, hee said, Did yee not
hate me? and expell me? and why are
yee come unto me now yee are in di-
stresse? Judg. 11. 7.*

POLICIE CXV.

*How to behave your selfe to obtaine
your desire.*

IF you be endeared to any, and
have occasion to importune
them to some thing you would
have effected.

First, observe when you are
freshest in respect, for then the
patient or friend is disposed to
your hand and you need not pre-
pare him.

Then observe to insinuate and
let fall by the way, the want of
affection which you shall have
cause to suspect in the deniall.

This is an argument impresses
deepe, because your jealousie over
a true friend respects that, of
which hee desires to seeme least
guilty, and therefore will labour
to satisfie and release you from
the opinion by friendly offices.

Thus,

*When Sampsons Wife would
F know*

know the Riddle, shee said, Thou doest but hate mee, and lovest mee not, thou hast put forth a Riddle and hast not told me, Judg. 14. 16.

POLICIE CXVI.

How you may use circulatory speeches.

IF you see one importune you to discover some materiall secret, especially if it bee such a one, as thinkes by the privilege of endearment to prevaile, dally with them by circulatory speeches, runne them into a ring, and delude them merrily for their curiosity, let them observe you are not pleased they should enquire by deceiving them, nor much displeased, because you reject them not directly and plainly.

Thus,

When Dalilah was inquisitive of Sampson how hee might be bound, hee told her first with withes, then with

*with ropes, then w^{it}'s weaving his
seven lockes, &c. Judg. 16.*

POLICIE CXVII.

Neglect not faire advantages.

IF you can make a faire depar-
ture for your advantage or fur-
ther benefit from the place or
condition you are in, neglect not
the opportunity, for as the Apo-
stle sayes divinely, It were better
not to have knowne the way,
than knowing it to turne, &c.

Thus,

*When the Priest which was in
Michaels house heard the Searchers
say, Is it better for thee to bee a
Priest to one mans house or to a
Tribe? his heart was glad, and hee
went in the midst of them,
Judg. 18. 19, 20.*

POLICIE CXVIII.*Retiring is sometimes necessary.*

IF you have a greater and more mighty aduery, let not your passion sway you to any peremptory resistance, but wisely forbear and keepe your sting to your selfe; hee that shewes himselfe fiery where his flame cannot touch, like lightening appeares onely in flash, but consumes nothing.

Thus,

When Micah saw they were too strong for him, hee wisely turned and went backe to his owne house, Judg. 18.26.

POLICIE CXIX.*How to retaine one with hospitality*

IF you would retaine any in hospitality with you, deceive the time with harmelesse mirth
and

and entertainment, which may draw their attention, from being too much awake to observe their time and season of departure, else the stay is tedious and importunes absence; hee that is spruce at this is like one that still beginnes new and fresh stories and sentences in his oration, whereby hee winnes time on his auditours.

Thus,

When the Levite and his Concubine came to their Fathers house, their Father stayed them, with Comfort your hearts, and tarry this night, and let your hearts be merry this night also, Judg. 19. 5, 6, 7, 8.

POLICY CXX.

Faire words moves more sometimes than rough threatnings.

IF you have a friend offending and peccant, you may sometimes sooner winne him to a
F 3 good

good conversation and amendment with faire entreaty, than severity and threatning, for this last course is as it were to commit a rape in the act of reformation, the first is like the Fable of *Orpheus*, to make him follow you with the musicke of your behaviour.

Thus,

When the Levites Concubine played the Whore, and went from him, her Husband went after her to speake friendly to her, Judg. 19. 2, 3.

POLICY CXXI.

Considerations in the time of mirth.

IN your times of mirth it is wisdom before yee beginne the solemnity, to consider what occasions of error you hazard by it, and to provide well for your safety, for when *David* was playing,

playing on his Harpe, then *Saul* cast his Javelin at him.

Thus,

When the Daughters of Shiloh were dancing in dances, the Children of Benjamin tooke every one his Wife, Judg. 21. 21.

POLICY CXXII.

When surprisals may be made.

IF you have any surprisall to make, waite the time when those you deale with are most taken up and imployed, and especially in such actions, as put their imaginations and spirits into joy and alacrity, for then they are in a disposition most contrary to that which is requisite for opposing you, and for the present, their thoughts are as it were abroad in their pleasures, and when you fall upon them, they cannot come home

soone enough to themselves to make resistance.

Thus,

The Israelites advised the Children of Benjamin, If the Daughters of Shiloh come out to dance in dances, then come yee and catch every man his Wife, Judg. 21. 20, 21.

POLICY CXXIII

Ruths resolution towards Naomi.

IF you would continue an adherent to any, and not part society, expresse your resolution in such Phrase as may speak your affection importunate and peremptory, such violence like faith in Scripture, workes miracles with a disposition that is enclining.

Thus,

When Naomi heard Ruth, saying, Where thou goest I will goe, and

*and where thou diest I will die, and
saw her stedfastly minded, shee left
speaking, Ruth. 1. 16, 18.*

POLICY CXXIV.

To disclaime a grace with modesty.

Disclaime a grace, that is
done you, with modesty,
for such extenuation of your
owne worth is the advancement
of it in the eye of another, for
humility hath this blessing at-
tending on it, the more it is lesse-
ned in its owne opinion, the
more it is honoured in anothers,
to bring forth your vertues in
humility, is to powre out your
Spikenard at Jafus feet.

Thus,

*When Boaz 11 Ruth glorie in
his field, she bowed and said, Why
have I found grace in thine eyes,
that thou shouldst take notice of
me, Ruth 2. 8, 10.*

F 3 POLI-

POLITIE CXXV.

*A way to be knowne by some good
occasion.*

IF you desire to bee made knowne to any by some sober occasion, observe where you see there is notice soonest taken, and where the presence of you is soonest discovered, and seeme to bee there rather by chance than on purpole; *Philip* must bee made knowne to the Eunuch, and therefore **GOD** set him in the way to *Gaza*.

Thus,

Ruth had a desire to be knowne to Boaz, and shee went to gleane eares of Corne after him, so I shall finde grace, sayes she, Ruth. 2.2.

POLICY CXXVI.

Bestow favours with a gracious neglect.

IF you have to deale with modest parties, who perhaps would blush to be thought guilty of desert, wanting the boldnesse to manage their owne worth, bestow your favours with a gracious neglect, yet let your neglect be such as may make a signe it was done on purpose; looke like Christ, who though hee would stay at Emaus, yet set his countenance to goe further.

Thus,

When Boaz saw Ruth gleaning, hee said to his young men, Let her glean, and let fall some of the handfuls on purpose for her, Ruth 2.15, 16.

POLICIE CXXVII.

How to dispatch a businesse.

WHen you have a businesse you would dispatch with any with whom you feare put-offs and shifts, apprehend him suddainly and unexpected, when hee is least provided to object, and draw some into the conference, for men are desirous in publike to discharge themselves fairely of that which in private they will shift, for they say in their hearts then, as the wicked man in the Psalm, God will never see it.

Thus,

When Boaz had businesse with Naomies kinsman, hee called him to sit downe, and he tooke ten men of the Elders, and said, sit ye downe, and then he said unto the kinsman, Ruth 4.1,2,3.

Imprimatur *Wm. Mox* in *Exod* POLI-

POLICIE CXXVIII.

An attempt of conquest in a provident way.

IN attempts of conquest spie out and informe your selfe first, whether they be such as are well lawed and disciplined, or carelesse and disordered, and whether secure or provident, if you observe these defects, you may promise better success, the Enemy came with his Tares in the Gospell, when all were asleepe.

Thus,

The Spies of Dan found them at Lush, how they dwelt carelesse, quiet and secure, and there was no Magistrate, Judg. 18.2.7.

POLICIE CXXIX.

Bribery in a Magistrate scandalous.

IF you would live honoured and obeyed in your Magistracy,

cy, forbear corruption and bribery, which betraies you to scandall and dislike with the people, and hee that is guilty of offence in his place, can never proceed with that cleare confidence which is required in Authority, therefore *Salomon* sayes of the righteous, they are bold as a Lion.

Thus,

When Samuels Sonnes turned after lucre and tooke bribes, the Elders of Israel said to Samuel, Thy Sonnes walke not in thy wayes, 1 Sam. 8 3, 4.

POLICIE CXXX.

Resist not a popular opinion with violence.

WHere you see a popular opinion forward and violent, resist it not with violence, but decline it with faire and sweet perswasion, Bees are best tinckled.

tinckled together when they rise,
and a little musicke from *David*
will soonest perswade the evill
spirit in *Saul*.

Thus,

*When the people were earnest
with Samuel for a King, God bid
him hearken to them, yet to tell
them what a King he shall be, that
will take their Sonnes for his cha-
riots, 1 Sam. 8. 7, 9, 11.*

POLICIE CXXXI.

*How to predispose a man to favour
him.*

WHen you sollicit any of
honorab!e parts or place
for some curtesie or favour, pre-
sent something which may pre-
dispose him better towards you;
A mans gift, saies *Solomon*, ma-
keth roome for him. *Prov. 18. 16.*

Thus,

When Saul and his Servant were

to intreat direction of the man of God, What (sayes hee) shall wee bring the man? what haue wee?
1 Sam. 9. 7.

POLICIE CXXXII.

*Disasters are to bee delivered with
prudence.*

IN your relation of any busi-
nesse or disaster of sad and
great equality, doe not deliver it
in too suddaine and plaine nar-
ration, for so a misfortune is
presented too like it selfe, and
becomes more dangerous and
desperate to the audicour, or him
it concernes, and such a messen-
ger is like one of Iohs Servants,
I also am escaped to tell thee.

Thus,

*When the Messengers told Eli
abruptly that his two Sonnes were
dead and the Arke of God taken,
he fell from his seat and died. 1 Sam
4. 17. 18.*

POLICIE CXXXIII.

Honour Gods mercy with a memoriall.

IT is diuine Policie to observe any notable fauour or mercy GOD bestowes on you, and to honour it with a memoriall, which is the thankfulnesse or recognition of the creature to the Creatour, God stickes most benefits there where hee sees them fixt; you know he set most starres in the Firmament.

Thus,

When Samuel had got a victory over the Philistines, he tooke a stone and set it up saying, Hitherto hath the L^{ord}. helped us, 1 Sam. 7. 12.

POLICIE CXXXIV.

To prepare a man with a preface to receive good news.

IF you bee to discharge a relation which containes some unexpected

expected and happy conditions to an inferiour and dejected person, first let fall such language as may a little dispose his spirits for dilation, and diffusion, and so prepare him that hee receive it moderately and safely; That cloud does well that shootes a bright admonition of lightning before a thunder-clap.

Thus,

When Samuel was to annoint Saul King of Israel, first hee scatters this, On whom is all the desire of Israel, is it not on thee? then he places him above all his Guests, 1 Sam. 9. 20, 21.

POLICIE CXXXV.

A preface in matter of dissuasion.

WHen you are bound to performe any thing you see inconvenient, use some preface of dehortation and dissuasion at the very moment of performance,

formance, in making these often experiments you may by chance soften them thus into a recantation, — *non vi sed saepe cadendo.*

Thus,

When Samuel had bound himselfe to annoint them a King, yet at the very time of solemnity, hee sayes, yet have rejeeted God, and said, nay, but set a King over us, 1 Sam. 10. 19.

POLICIE CXXXVI.

Not to take notice of every neglect and injury.

WHen you are entered into any popular grace and credit, take not any notice of every neglect and injury, for so you discover your selfe too tender and apprehensive of your honour you enjoy, which thing will soone create you contempt in your lookers on; those thoughts are troublesome and vexing

vexing to their owners, which like briers catch at every thing which touches them, and like the thicket on mount Moriah, which held that Ramme by the hornes which pushed it.

Thus,

When Saul was annointed King, the children of Belial d. spised him, but he wisely held his peace, 1 Sam. 10. 26.

POLICY CXXXVII.

How to make Subjects feare their King.

[F you would worke upon the affections of the people, and superinduce a passion of feare; you may doe it by similitude and representation. GOD made his Prophet carry forth his staffe and eate his meate with trembling in the sight of the people, to signifie the misery hee would bring upon them.

Thus,

Thus,

*When Saul would feare the men
of Iabesh, he tooke a yoke of Oxen
and harned them in pieces, and sent
them, thus shall it bee done to his
Oxen who will not come, 1 Sam.
11.7.*

POLICY CXXXVIII.

*If a King will not spare his Sonne,
much lesse his Subjects.*

IF you bee to doe something of
popular respect, and continue
doubtfull how it will take, being
there are many opinions to bee
reconciled, first disperse it by
sleight rumor, and as you observe
them affected, you may proceed
or forbear, it is good playing a
lesson of experiment before you
shew your art upon a Lute in
publike.

Thus,

*When Saul saw there was a fire
amongst*

amongst the people because God answered not, hee told the people, if it were in Jonathan his Sonne hee should die, but there was not a man answered to that. 1 Sam. 14. 38,39.

POLICY CXXXIX.

How to move commiseration in a fact of ignorance.

IF you would move commiseration and pitie, when the punishment you are to suffer exceeds the fact, extenuate your fault in your best art, and make your clause in a smoothe aggravation of what you are to suffer.

Thus,

Jonathan being condemned to die, said, I did but taste a little honey with the end of my rod, and loe I must die, so the people rescued Jonathan, that he died not, 1 Sam. 14. 43,45.

P O L I -

POLICY CXL.

*Ill report must not discourage
from good actions.*

IN businesse of great enterprise
and consequence, if you feele
your spirit excited to it, doe not
suffer your selfe amated or put
backe by the ill reports or de-
tractions or envies of others;
these are but the stormes which
ill dispositions raise to blow you
from sea, and your adventure,
and if you resist the dispositions
which warme your spirit, for
the action, you may become
guilty in a proportion of quen-
ching the spirit.

Thus,

*When David was stirred up to
fight against the Philistin, and
heard his Brethren say, Wee know
thy pride, and the haughtinesse of
thy heart, he went on, and said, is
there not a cause? 1 Sam. 17. 28. 29*

POLI-

POLICE CXLI.

When a man may praise himselfe.

WHen you are to be engaged in imploiment, and your abilities are doubted and questioned, and therefore you are scrupled at, make a modest relation of your owne worth in some experiments you have made and succeeded in, least your silence make you suspected and neglected; *David* said, when hee kept silence his bones waxed old, as though for want of speaking he had done himselfe injurie.

Thus,

When David was questioned by Saul, Thou art not able to goe against this Philistin, thou art but a Yonth, David said, There came a Lion to the Flocke, and I smote him, 1 Sam. 17:33, 34, 35.

POLICIE CXLII.

*We may doe a man wrong in prai-
sing him over much.*

IF you desire to keepe the fame
of some eminent friend entire,
after any generall expressions of
applause and acclamations of
credit conferred upon him, for-
beare to publish them in too
much formality, such language
doth conjure up spirits of envie
and detraction, ther fore when
Christ did a miracle, hee would
often say, See you speake it to no
man, and when hee had appeared
in the glory of his Transfigura-
tion, he charged them not to tell
what they had seene.

Thus,

*The can'e which moved Saul to
hate David, was, Saul hath slaine
his thousands, but David his ten
thousands, 1 Sam. 18.8.*

POLICIE CXLIII.

*When a man may deface himselfe
in accepting of favours.*

BEe not too meeting, and
seeme not too hasty in ac-
cepting graces and favours, for
you ravish that which would
come with consent at the season
intended, and it is like the pluc-
king off a curtley in the bud and
blossome, before it be ripened in
the purpose of him that bestowes
it; and such early setting forth
makes your desert become more
guilty, than perhaps there is
cause.

Thus,

*When Saul told David he should
bee his Sonne in Law, Who am I,
saies hee, or my Fathers Family?
and when hee was solicited againe,
hee said, I am a poore man and
lightly esteemed, yet after, it pleased
David to bee the Kings Sonne in
Law, 1 Sam, 18. 18, 20, 25.*

P O L I -

POLIGIE CXLIV.

An expostulation with an innocent confidence.

WHen there is any wrath or indignation entertained against you, which you may suspect, created and fed by the private whispers of any, take the advantage of presenting your selfe with an innocent confidence, especially if you can make use of any occasion wherein it may appeare, you have forborne, where you might have offended, and beene gracious, where you might have beene grievous.

Thus,

David having got Sauls speare, and water-pot from his bolster while he slept, shewed them for a witnesse of his mercy to him, and Saul said, I have sinned, 1 Sam. 26. 12, 21.

POLICIE CXLV.

*Obligations may bee intimated to
move the affections.*

IF you would request favours
of any who have been obliged
to you, expresse smoothly what
obligations they are bound in to
you, for though there be no pro-
pension towards you, yet to dis-
charge the Conscience of grati-
tude something may be done.

Thus,

*When David sent you g men to
Nabal for supply, Say, Thy Shep-
heards which were with us we hurt
them not, neither was ought missing
unto them, wherefore give I pray
thee, 1 Sam. 25. 5, 6, 7.*

POLICIE CXLVI.

Prudent Abigail saveth her Husband and her whole Family.

IF you observe a returne of respects is expected and demanded out of duty, and that you are over-awed by any churlish inhumane condition, doe by stealth and in private what you intend; like the Sunne, when it is barred out of doore, steales in a beame through a chinke or crannie.

Thus,

When Nabal would send David nothing, Abigail took bottles of wine and parched Corne, and met David, but shee told not her Husband, 1 Sam. 25. 17. 18, 19.

POLICIE CXLVII.

Abigails apology for her selfe.

IF you feare you shall receive
 a hard measure for the ill de-
 meanures of another, and none of
 your owne demerit, appease it by
 early apology and intercession,
 and sprinkle your water before
 the fire kindle.

Thus,

*Abigail hasted to meet David,
 and bowed, and said, I thy band-
 maide saw not the young men whom
 thou didst send, 1 Sam. 25. 23, 25.*

POLICIE CXLVIII.

*Faithfulnesse is not to bee broke by
 false suggestions.*

IF you have given your faith or
 promise to any, and desires to
 keepe it cleare from violation,
 and knowes your nature and
 disposition such as is easily stir-
 red

red up to make a forfeit, keepe your selfe shut to all tales and suggestions, and let not your eare bee warmed by the breath of a tale-bearer : even the least sparke which falls upon such tinder will fire it.

Thus,

When Saul had given his faith to David to assure a truce, the Ziphites came and said, Doth hee not hide himselfe in the hill? then Saul arose and went downe, 1 Sa. 26. 1, 2

POLICIE CXLIX.

Be not too secure in correspondency with a reconciled Enemy.

NEver bee too secure in the correspondence of a reconciled Enemy, and being such an one who hath broken his faith before, for though hee hath discovered passion and sorrow for the time, yet it is like the spirituall sorrow, the dint is not so

powerfull nor hath so much efficacy to reſtraine from, after occasions of ſinning and offending.

Thus,

Saul having often broke with David, David ſaid in his heart, I ſhall now periſh one day by the hand of Saul, 1 Sam. 27. 1.

POLICIE CL.

Saul diſquieted wiſely, though the buſineſſe wicked.

IF you thinke your owne naked preſence will bee any impediment or retardation to the buſineſſe you deſire, doe it by diſguiſe, if you may goe on ſafely and accurately, and this is to act your part in the darke.

Thus,

Saul did wiſely though his buſineſſe was wicked, hee went not to Endor like himſelfe, but put on other raiement, 1 Sam. 28. 8.

POL I-

POLICIE CLI.

When to avoid and passe by occasions of distaste.

WHen you have drawne any of quality and might into your assistance, and that your strength consists in such a contribution, avoid all occasions of exceptions and distasts, and wisely passe by them, else you give them occasion to retire into the consideration of the engagement you stand in towards them? and to project some course of withdrawing and translating their power where they hope for more advantage, and like the birds in the fable, each will challenge their feather and leave you naked.

Thus,

Ishboſheth was ill advised to rebuke Abner for the Concubine, Have I not shewed kindnesse, saies he, to the house of Saul and to his

Brethren, and therefore as God hath sworne to David, even so I doe to him, 2 Sam. 3. 8, 9.

POLICIE CLII.

Not to trust a reconciled Enemy.

BE not too confident in the Employment of such as may doe favour to themselves, and make advantages from the things you interesse them in; like ill qualited Hawkes which eate the Fowle themselves they should take for their master.

Thus,

The Philistines were wise in not taking David to battle with them, least say they, in the battle he be an Adversary to us, 1 Sam. 29. 4.

POLICIE CLIII.

A discreet retiring where envy is.

IF you perceive, and have notice by any that you are not favored by those persons of eminency you adhere to, take the admonition, and discreetly retire; such a motion is but to draw backe your arrow, that you may shoote with more advantage afterward.

Thus,

Achish told David, *The Lords favour thee not, and David rose early to depart,* 1 Sam. 29. 6. 11.

POLICIE CLIV.

How to make use of advantage.

WHen you have one upon faire and honest advantage, make then your owne lawfull termes, for the necessitated party will bee a little prodigall
in

in consent to obtaine any present redresse, and like a patient in his fit of griefe would part with all to the Physitian for some instant remedie.

Thus,

David, when Abner sent to make league with him, said, well, but one thing I require, thou shalt not see my face except thou bring Michal; 2 Sam. 3, 12, 13.

POLICIE CLV.

How to draw parties to adhere to you.

IF you would draw parties to you and encrease adherents, be sure to negotiate with the best of a faction, and as friendly as you can, and move them with the next reasons at hand, hee that goes to worke with the rest or meanest is like one that prayes to Saints when there is a Sonne of God for his Advocate.

Thus,

Thus,

When Abner intended to bring David into the Kingdome, hee had Communication with the Elders of Israel, 2 Sam. 3. 17.

POLICIE CLVI.

How to conferre in signes and significations.

IF you would give private intelligence, fearing to trust the businesse to relation, invent something which may signifie so to your selves by your secret confederacy, and not be conjectured by any other, and this is to conferre in signes and significations.

Thus,

Jonathan and David agreed to make knowne by arrows how Saul was affected, now the Lail which gathered them knew not any thing, but Jonathan and David knew the matter, 1 Sam. 20. 39.

POLI-

POLICY CLVII.

*Not to passe lightly the words of
suspicious men.*

IN the discourses of any concerning you, observe what things you heare let fall by chance, and passe it not with neglect, but lay it up for after occasion: in the rich Harvest of others discourse, the gleaners have their private commodity.

Thus,

*When David came to Achish
and overheard his Servants, say-
ing, is not this David of whom they
sang? he laid up this in his heart, and
was afraid, 1 Sam. 21. 11. 12.*

POLICY CLVIII.

*Birds of a feather will flocke toge-
ther.*

IN generall discontents, ob-
serve whether any man of qua-
lity

lity or famous condition shew
himselfe a party; for those of in-
feriour sort will more easily com-
ply and bee perswaded, being
ever more daring by the spirit of
another than themselves, like va-
pours which fall downe if they
hve not a Sun-beame to rise by.

Thus,

*When David a man of honour
themed himselfe grieved, Every one
that was in distresse, every one that
was in debt, and every one that was
discontented, gathered themselves
to him, 1 Sam. 22.2.*

POLICY CLIX.

*Disgrace to an Ambassadour re-
dounds to his Prince.*

IF you be guilty of any defect,
which is a dishonour to you
or your place, behave your selfe
so reservedly, that you put not
your selfe upon the danger of
making it more publike; weak-
nesses

nesses would bee set forth like
Masques by night.

Thus,

When Hanun had shaven the embassadours of David, and cut off their garments in disgrace, David sent to them, Tarry yee at Jericho till your beards be growne, 2 Sam. 10.4,5.

POLICY CLX.

How to aide one another in warre.

IN fight or battle, if your forces bee divided and your troopes scattered into severall battalios observe where the first decay or diminution beginnes, and there supply from the abler troopes; this is to call from the maine mast to stop a leake in your army.

Thus,

When Joab and Abisshai fought against the Syrians, sayes Joab, if the

*the Syrians be too strong for mee,
then thou shalt helpe mee, 2 Sam. 9.
10, 11.*

POLICIE CLXI.

*How to make a prudent relation of
matters.*

IF you have any relations to
make, put those things you
thinke will move anger or not
speed well, in the front and pre-
face of your speech, and what
things you are most confident
will enfavou'r you, place in the
reere, it is not fit to goe away like
indiscreet Wasps, leaving a
sting behinde, and it is the wel-
comest storme that sets in a faire
day.

Thus,

*When Iob sent the relation of
the warre to David, he said to the
messenger, if so be the Kings wrath
arise, when thou hast made an end of
telling, then say thou, thy Servant
Uriah*

Uriah is dead also, 2 Sam. 11. 19, 20, 21.

POLICIE CLXII.

How a Generall must behave himselfe toward his Sovereaigne.

IF you would bee solitary and seeme to have no sharer in some famous successe, or atchievement, no Rivals to take part of the honour from you, as the Elders did from the spirit which was in *Moses*, behave your selfe in the most conspicuous fashion you can in occasions that are offered, because the Sunne comes nearer us with his light than other Planets, therefore hee hath the honour to bee called, That great Light which rules the Day.

Thus,

Joab advised David, I have fought against Rabbah, now therefore gather the rest of the people and

*and take it, least I take it, and it be
called after my name, 2 Sam. 12.
28, 27.*

POLICY CLXIII.

*How to have Intelligencers and
Spies abroad.*

WHere you feare practise
and conspiracies, use the
subtlety to mingle instruments
of intelligence, or draw some of
their counsellours by favours and
promises to bee pensioners to
to your countenance ; by this
you may be well informed in the
others complots, and so know
better how to dispose your selfe
and your affaires ; it is princely,
to have a royalty in the liberties
of another.

Thus,

*David bid Hushai returne to
the City and say to Absalom, I will
bee thy Servant, as I have beene
thy Fathers ; and what thing thou
shalt*

*Shalt heare out of the Kings house
tell it, 2 Sam. 15. 34, 35.*

POLICY CLXIV.

*An arch Policy to aime one way
and shoot another.*

WHen you are in complot
or entertained in conspi-
racy with any, and made private
to a designe which may prove
injurious to whom you are se-
cretly affected, take it off by a
subtle kinde of disliking and dis-
approving, yet put in your pro-
ject which may pretend as much
evill or more in the face of it
than the other, though not in
present circumstance; this is an
arch Policie, when you shall aime
one way and shoot another.

Thus,

Hushai defeated the counsell of
Ahitophel, by saying, The coun-
sell that Ahitophel hath given is
not good at this time, therefore I
counsell

counsell thus, And we will fall upon him, and of the men that are with him shall not be left so much as one, 2 Sam. 17. 7. 11, 12.

POLICIE CLXV.

A Generall must not adventure his person too farre in a civill broile.

IT is not wisdom for a Generall or Head to adventure himselfe in person too farre, or too nakedly in a civill or common broile, every wound hee receives is a wound to the cause in agitation, and the danger is most which makes them cry out with the Shunamite, Mine head, mine head.

Thus,

The People would not let David stirre out to battle, Thou shalt not goe forth, now thou art worth ten thousand of us, 2 Sam. 18. 3.

POLI-

POLICIE CLXVI.

How to behave ones selfe in a victory.

IN actions of gratulations, in publike or private returne of thankes, bee free and open, such sweet behaviour is a tribute of chearefulnesse to the spirits of those it concernes, the neglect or omission of the ceremony may decline those affections which were well disposed to you, and may worke a remorse in them for their good service so ungratefully accepted; God hath lighted up an example in the Sunne, who shines in the face of him that created him.

Thus,

Joab stirred up David when he kept private for the death of his Sonne; now therefore arise, goe forth, and speake comfortably unto thy Servants, and the King arose and sate in the Gate, 2 Sa. 19. 7, 8.

POL I-

POLICY CLXVII.

Delays in appeasing commotions dangerous.

IN actions of civill commotion, give not the Rebels occasion for long deliberations, but labour to dissolve them with speed, for delays give them leave to take breath for advantages.

Thus,

When Amasa was employed to defeat Sheba, he tarried longer than the set time, and David said to Abishai, take thy lords Servants and pursue after, least hee get him fenced Cities, 2 Sam. 20.5,6.

POLICY CLXVIII.

Employ those for mediators that are in favour with Princes.

IN petitions and sollicitis make your selfe a second with those you importune, and let him be some

some of grace and power, where the onsets are strong the resistance is ever lesse, and more weake.

Thus,

When Adoniah entreated Salomon for Abishag the Shunamite to Wife, he came to Bathsheba and said, speake I pray thee to Salomon the King. 1 Kings 2.16 17.

POLICIE CLXIX.

How to make a man cry Peccavi.

WHen you would rebuke any person of eminency, who are most commonly supercilious to all instructions, doe it by subtle personation or propounding another in the same guilt, and so insinuate his owne error, and make him condemne himselfe by deputy, and in the person of another.

Thus,

Thus,

Nathan told not David plainly how hee had sinned, but tels him a story of a poore man and a rich man, and how the rich man had wronged the poore, and when David was moved against the rich man, Nathan said, Thou art the man, 2 Sam. 12. 1, 2, 3, 5, 7.

POLICIE CLXX.

When to suspect the affection of a familiar.

WHen you observe any change in the countenance which hath beene familiar and smoothe to you, and in a tongue which hath beene free in communications, and begins to be lesse chearfull in the conference, you may suspect something either ill taken or intended: from obstructions or stoppings in the body, the Physitian can guesse at a disease in the party

H

Thus,

Thus,

When Absalom intended to kill Amnon, because he had forced his Sister Tamar, Hee spake unto his Brother neither good nor bad, for he hated him, 2 Sam. 13. 22.

POLICIE CLXXI.

What circumspection is to bee had after reconciliation.

AFTER reconcilements be circumspect, for they are often made in policie to winne you from attention and suspition of practises, especially if they bee persons of state and honour who doe this, for they are lesse sensible of obligations than inferiours, and therefore make lesse conscience, and such are like cunning Wrestlers, who close with you to give you a more compleat fall.

Thus,

Thus,

When David and Absalom were reconciled, Absalom tooke the occasion of stealing away the Peoples hearts, and oh that I were Judge, 2 Sam. 15. 1, 2, 3, 4.

POLICIE CLXXII.

Long deliberation in the disc overy of treason is dangerous.

WHen practises are discovered to you, doe not deliberate too long before you have secured your selfe, least while you are in deliberation destruction overtake you; this motion is even to thinke and consider your selfe into your Enemies hand.

Thus,

When David heard Absalom was risen, hee said to his Servants, Arise and let us flie, make speed to depart, least he overtake us, 2 Sam. 15. 14, 15.

POLICIE CLXXIII.

*Be not too forward in carrying bad
newes.*

MAke no pretence and flourish when you have nothing of weight, for you raise expectation in others, and you come off with disgrace, if you doe not satisfie, like the picture of a Courser in an hanging, that sits in a riding posture, but goes no farther.

Thus,

*When Ahimaaz might carry no
newes, Howsoever, sayes he, let me
runne, and when hee came to the
King, and had nothing to say, turne
aside, sayes the King, and stand
here.*

POLICY CLXXIV.

At reduction to honour bee mercifull, not revengefull.

AT your induction into place or honor be kind and gracious, and take not revenges then though you have power, be not like the Sunne, who when he reaches to the point of noone-day or houre of glory then scorches the World, and the brighter hee is, hee hath the more heate.

Thus,

David, when Abishai asked him, if his reviler Shimei should be put to death, answered, Shall there any man bee put to death this day in Israel? for I doe know that I am this day King, 2 Sam. 19. 21. 22.

POLICY CLXXV.

Opportunity is to bee taken with lawfull advantages.

IN time of leagues, let States take all lawfull advantages and pleasure each of other in speciall negotiations and commerce, else they loose the opportunity and benefit of their sweet enterlude: the Apostle followed the opportunity when hee had a doore of utterance opened him.

Thus,

Salomon being at peace with Hiram, sent to him for Cedar trees out of Lebanon, for I purpose to build an house to the Name of the Lord; 1 Kings 5.5,6.

POLICY CLXXVI.

Absence is sometimes necessary.

IF you be envied where you are resident by some of high place,
and

and thinke you cannot continue without danger of drawing eminent suspitions and practices against you, remove your scene and silently absent your selfe, till opportunity bee fairer, and the season better, if the face of heaven be blacke and clowdy, hee is no wise man that will not looke for a storme.

Thus,

Jeroboam knew he was hated of Salomon, as one that should have the Kingdome from his seed, and that he sought to kill him, and therefore he rose and fled into Egypt untill the death of Salomon, 1 Kings 11.40.

POLICIE CLXXVII.

Aske counsell of the ancient and experienced persons.

IN points or resolutions expected from you, aske advice from those who have beene

H 4 knowne

knowne practicall, experienced, and immerfed in affaires, for they are ableft to give firme counfell, and when your propositions have beene tasted or chewed and deliberated upon by fuch, it is as it were a politicke mastication, and firft concoction, and fuch advices prove often foundeft and healthfullest.

Thus,

When Rehoboam heard the peoples propositions, Depart yee, fays he, for three dayes, then come againe to me, And hee confulted with the old men, 1 Kings 12.5.

POLICY CLXXVIII.

Flatterers are dangerous to Princes.

IN consultations and deliberations about great attempts, bee not too credulous, especially if you difcerne their advices and fuffrages encline to that part
you

you discover your selfe disposed,
for men are naturally prone ra-
ther to bend in placency to-
wards their superiours humours,
than to minister any sowre con-
tradictions.

Thus,

*When the King of Israel enqui-
red of the Prophets if hee should
warre against Ramoth-Gilead, they
said, as he inclined, goe up, but for
Michaiah who alwayes prophesied
truly to the King, I hate him, sayes
he, 1 Kings 22, 6, 7, 8.*

POLICIE CLXXIX.

*It is dangerous to resist good coun-
sell.*

IN taking advices and in con-
sultations, if you observe any
Counsellour among the rest to
swimne rather against your own
streame than with it, suffer such
an one, it is a signe his speech is
more generous than others, and

not embased with that servility, which is a common disease in weake and fawning spirits.

Yet this holds not so peremptorily, but sometimes it may be onely his selfe humour, which a wise man may soone distinguish by surveying the reasons he produces to strengthen his counsell, men of contradiction are proud, and saile onely against the breath of another, like cunning Mariners, when they have a crosse winde, who to fetch it into their owne sailes, take about.

Thus,

Ahab did ill when hee hearkened onely to the Prophets, in whose mouth was a lying spirit which advised him to battle, promising successe, Goe up, for the Lord shall deliver it, and rejected Michaiah, who said, If thou returne in peace, the Lord hath not spoken by me, 1 Kin. 22.22, 28.

Boo t

POLICY CLXXX.

Decline the excellency of your goods modestly.

IF you have any thing of excellent quality, eyed by your superiours, decline the excellency of it modestly, least their desires grow kindled and enflamed, like *Ahabs* towards *Naboths* vineyard, and such will soone finde an officious instrumnt or *Jezabel* to deliver your vineyard into their hand.

Thus,

Because Naboths vineyard was hard by the Kings Palace, Ahab spake, give me thy vineyard, 1 Kin. 21. 1, 2.

POLICY CLXXXI.

It is good to looke about when your neighbours prepare forces.

IT is policy in States when they observe preparations abroad,

to provide and looke about them and gather up their powers, for though they seeme little at rising or birth, in appearance to them, yet it is safe to feare that a great and violent storme may breake forth.

For States present their stratagems by a false perspective, to deceive the opinion, and overtake the judgement of lookers on

Thus,

*When Eliah saw a little Cloud,
Get home, sayes hee to Ahab, for
there is a sound of abundance of
raine, and hee girded up his loines
and runne before him, 1 Kings 18.
41.44.*

POLITIE CLXXXII.

How to comply with hand in hand.

IF you would have your advice
take place, comply so farre as
the action may seeme to have a
dependancy upon you in part, yet
make

make no rude intrusion, therefore there is no way like the putting your hand upon the hand in action.

Thus,

Elisha, that King Joash might shoot with lesse error laid his hand upon his, and the arrow fled more leuell at the Prophecie, 2 Kings 13.

POLICIE CLXXXIII.

Jehu's policy with Baals Priests.

IF you would discover or be acquainted with the secret affections and inclinations of any, you may pretend to affect what you thinke, ~~you~~ are disposed to, and make their affections yours, and when they observe the same favoured and practised, it will encourage them to communicate the more freely.

they

This is shadowed in that of the Apostle, when he became all to all.

Thus,

Thus,

Jehu that he might discover the Worshippers of Baal pretended to Ahabs superstition, as though Ahab had done too little, but he would doe much more, and while all were assembled into the house of the Image, and hee saw the dispositions, when they so freely adored, hee then commanded those appointed to slay them, 2 Kings 10. from 18. to 26.

POLICY CLXXXIV.

In suddaine attempts bee close and quicke.

WHen you intend a suddaine attempt, and would prevent all espials, and intelligencers in their returnes of notice, be close and quicke, like the Angell which tooke away Philip out of the Eunuches sight, while he talked with him.

These that are knowne before hand, suffer their project, out-
runne

runne by discovery, and like ill weather and Eclipses are in the Almanack of Date and expectation before they come.

Thus,

All the Messengers, the King sent with this voice, Is it peace Jehu? Jehu turned behinde him, and kept the King unresolved till hee slew him, 2 Kings 9. 17, 18, 19.

POLICIE CLXXXV.

Secrets discovered bee jealous and suspicious.

WHen you have had intentions of attempt upon any, and see that they avoid and escape your preparations, you may suspect and grow jealous of some whom you have neare you or in counsell with you, and then bee more lockt and reserved: when the Philistines told Sampson his Riddle, hee knew they had ploughed with his heifer,

Thus,

Thus,

When the King of Syria had laid many plots for the King of Israel and was prevented, being discovered still by the Prophet, he wisely called his Servants and said, Will yee not shew mee which of us is for the King of Israel, 2 Kings 6. 11.

POLICIE CLXXXVI.

Rash inconsiderations make a man rush into actions with hazard.

BEe not too hot and hasty in your suspicions and pursuits, such rash inconsideration puts out the eye of your deliberation and you rush into action with hazard. He that sailes and steeres by suspicion, is like a Mariner that hath mistooke his Starre, for all his motion is out of the way; and such actions are like rambling arrowes shot at rovers, which often hit to the sorrow and disadvantage of the archer.

Thus,

Thus,

The Moabites discovering the Rivers red with the mornings Sun, thought they had beene red by some civill slaughter among the Israelites, and upon this pursued, and were overthrowne by the Israelites unexpected forces, 2 Kin. 3. 23, 24.

POLICY CLXXXVII.

How to retally favour for favour.

IF you would returne and retally favours for favours received, fit and adaptate them to the present necessity of the party, for that puts a lustre upon the favour, and enriches it with the enamell of season and opportunity; *Paul* could not requite *Publius* better than to cure him, when hee lay sicke of a Feaver.

Thus,

Thus,

Elisha would not doe the Shunamite any recommendation to the King or Captaine, Because (sayes she) I dwell among mine owne People, but observing that shee had no Childe and her Husband old, hee promised her a Sonne, 2 Kings 4. 13, 14, 15, 16.

POLICIE CLXXXVIII.

Not to bee too much discouraged in difficult businesses.

WHen you have any new, or uncouth businesse fals to you, and no reason appearing for it, bee not too much deaded nor distracted by wonder and conjecture, but waite upon after occasions; little knew *Peter* what his Vision of the sheet meant, till he came to *Cornelius* house, then saies he, God hath shewed mee, I should call nothing uncleane.

Thus,

Thus,

When the King of Syria had writ to the King of Israel to recover Naaman of his Leprosie, hee expostulated thus, Am I God to kill and make alive? not considering that there was an Elisha in Israel, 2 Kings 5.7,8.

POLICY CLXXXIX.

To bee jealous of Officers who are covetous under good masters.

IF you have to doe with Officers of Place in State or Court, and finde them greedy and taking in the name of their Office and Masters, you may bee jealous it is their owne sute and project upon you, and they are like Hawkes that flie from their owners and seize upon the prey with their vervels; or as casheerd Serving-men who robbe by the way in their masters livery.

Thus,

Thus,

Naaman did *unadvisedly* to give Gehazi two Talents more, for hee had said within himselfe, *My Master hath spared him in not receiving at his hands, but I will runne and take somewhat*, 2 Ki. 5. 20, 23.

POLICIE CXC.

Observe the inclination of those whom you desire to please.

IF you would conferre curtesie upon any, or bee beneficiall, that they should accept of it with delight, observe what they cherish and indulge most in their affections, and accordingly dispose and apply your intents, it is as though you should set a jewell in a ring which were fit for it.

Thus,

When Salomon knew God had a speciall inclination to the threshing-floore of Ornan the Iebasite, because

because hee had appeared there, hee builds the Temple and dedicates it to him in the same place, 2 Chr. 3. 1.

POLICIE CXCI.

Draw your modell before you build your house.

IN all your actions and undertakings propose to your selfe a forme, and patterne according to which you may worke, and like a good artificer draw your modell before you build your house; it is good writing after a copy, else you may scribble for want of rule, this comes nearest to divine artifice, which wee say did all by *Idea*.

Thus,

David will not set Salomon on worke to build God an House, till he gave him the patterne of all that he had by the Spirit, according to which hee advised him to worke, 1 Chron. 28. 11, 12.

POLI-

POLICY XCII.

*Preparations are necessary both in
spirituall and temporall affaires.*

DOe not goe on nor too
farre in businesse without
engine and preparation to effect
it, that discovers an impatency,
as though you could not stay
the ripening and maturing
which is requisite; and it is as if
an hasty archer should draw his
bow when he wanted his arrow,
as if the Prophet should prophe-
sie before the Spirit were upon
him.

Thus,

David will first prepare Iron for
the nailes of the Temple, and brasse
and Cedar trees, Because (sayes
he) the House must be magnificent.
I will therefore now make prepara-
tion, 1 Chron. 22. 3, 4.

POLICIE CXCIII.

*Lawes revived and repeated, when
and in what manner they are to
be divulged.*

WHen you are to establish
new Rites and Lawes
(though in their owne nature
they bee but reductions to former,
and a reviving and awaking
of old and wholesome observations
to practise, you will doe
well to publish them by Senato-
ry consent, and by this they shall
receive lesse scandall and censure,
appearing to be the acts of many.

Thus,

*When Ezekiah revived the true
and ancient Ceremonies among the
people of Judah, which had beene
long neglected, Hee tooke counsell
with his Princes, and all the Con-
gregation in Jerusalem, so they esta-
blished a decree to make proclama-
tion, 2 Chron. 30. from 1. to 6.*

POLI-

POLICY CXCIV.

How and when to change governours.

WHen Kings and Realmes feare dis-affection in States which belong to them, and are afraid of revolts and rebellions, let them take care that they exchange governours for such, of whose loyalty and allegiance they have had experiment, and not to suffer such places to continue those of their owne Nation in eminent imploiment.

By this meanes the preparations for factions will be lesse, and lesse daring.

Thus,

Rehoboam *is* applauded by the Word of God, He dealt wisely and dispersed all his Children throughout all the Countries of Iudah unto every fenced City, 2 Chro. 11.23.

POLICIE CXCV.

In time of peace build Cities.

IN any calme of opportunity of estate or fortunes, apply your self only to the confirmation and assuring of what you enjoy, and you shall make as happy proficiency in the circle of such a purpose, as in proceeding to new degrees of getting, fortune like the Sea when she flows in will fall backe, if you have no engine to stay her.

Thus,

Asah King of Iudah, when the Lord had given him rest, said unto Iudah, Let us build Cities, and make about them wals and towers, while the Land is yet before us, 2 Chron. 14.7.

POLICIE CXCVI.

*Bribes corrupt men, and make them
breake promise.*

IF you thinke the faction or party agaiſt you receive any ability or ſtrength for reſiſtance by confederacie and correſpondence with others, endeavour the undoing of that, and drawing others away; wiſe Phyſicians, when they would draw a Flux of humours from one part where they gather too much, uſe ſome art to divert and turne them another way; and this is the rowelling of a correſpondence, and giving it iſſue in another place.

Thus,

*When Baasha King of Iſrael had ſtrengthened himſelfe by a league with Benhadad, and then beganne to offend Aſa, Aſa tooke treaſure and ſent to Benhadad to bribe him from his correſpondence with Baa-
ſha.*

*sha, and Baasha let the worke cease,
2 Chron. 16. 2, 3.*

POLICIE CXCVII.

*How to prevent the designe of a
Politician.*

IF you would prevent the designs and machinations of any, study and finde out what the instruments are they make use of, what their materials, and labour to take away those, or disable them; and thus you disarm a politician, and breake a tradesman, despoiling him of what he sets up trade with.

Thus,

King Asa knowing what Baasha was building and raising against him, waited his advantage, and carried away the stones of Ramah, and the timber wherewith Baasha was building, 2 Chron. 16. 6.

POLICIE CXCVIII.

A King newly installed ought to strengthen himselfe.

WHen any Successour is new arrived, let him first study to enable and confirme himselfe; God first laid the foundations of the Earth sure and firme, before hee said, Let the Earth bring forth: it is no being bold and confident while things are crazy and unsure.

Thus,

Jehoram hath this laudative in Scripture, that when hee was risen up to the Kingdome of his Father, he strengthened himselfe, 2 Chro. 21.4.

POLICIE CXCVIX.

Avoid Counsellours that have been cause of much ill successe.

IF you observe some Counsellours to have beene cause of much

much ill successe, and that they would under some privilege offer their advices to your actions, avoid them; for hee that walkes in a path which hath beene notable for misfortune, cannot take it ill, if hee share in the fate with others.

Thus,

Ahaziah did ill to attend to the counsell of his wicked Mother and the house of Ahab, 2 Chr. 22.3,4.

POLICY CC.

To take away what may advance an Enemy.

IF you would disable the stratagems of any, spie out what they make most advantages on, and endeavour the abridgement of those; like him that when the light of the Sunne offends him at one window drawes a curtaine there.

I 3

Thus,

Thus,

When Sennacherib came against Jerusalem, Hezekiah considering what reliefe hee might receive by the fresh waters, stopt up the fountaines, 2 Chron. 32.2,3.

POLICY CCI.

Suspect a too much affected language.

SUSPECT a plausible and faire language then, when it comes with too much affectation, and from him whose person may render him suspicious; such are like Comets and blazing-starres, which portend ill when they appeare brightest.

Thus,

Herod behaved himselfe to the wise men, and enquired of them diligently, and said, Goe search, that I may come and worship him also, Matth. 2.8.

POLICIE CCII.

*Inferiours are not alwayes to refuse
the favour of their Superiours.*

DO not alwaies stand upon
the nice puntilioes and
points of state and place, but re-
mit and submit as occasions re-
quire and vary; these that doe not
observe this, are a little too strait
laced for businesse either civill
or religious.

Thus,

*When John forbad Christ, I have
need of thee, and comdest thou to
me? Jesus answered, Suffer it to be
so now, for thus it becommeth us,
Matth. 3. 15.*

POLICIE CCIII.

*How 'and when to conforme our
selves to the lawes of the King-
dome.*

COnforme your selfe to the
customes and lawes which

you see predominant in City or State, or Church, so you betray not the cause of Religion; else you give occasion to censure and opinion, and become suspected where you might have passed unquestioned; men looke upon un-usuall apparitions in the Heavens, when the constant lawes of night and day passe without notice.

Thus,

When at Capernaum they demanded Tribute, Jesus bids Peter goe to the fish for money, and was at expense of a miracle to pay it, Least sayes hee, wee should offend them, Matth. 17:27.

POLICIE CCIV.

Require resolution of cases of those that are expert in them.

IN all doubts and anxieties or perplexities, either divine or humane, require resolution of the most expert men in those cases,

ses, for every one is likely to give best judgement in his owne faculty, *Sua cuiq; arte credendum.*

Thus,

Herod did wisely; hee gathered the Chiefe Priests and Scribes of the People and demanded of them, Matth. 24.

POLICIE CCV.

Consider the party you are to deale with.

IF you be to commence a businesse of distaste against any, consider first, of what quality the party is, and if hee bee one that is popular and of repute, then there is more danger, because the good opinions of many have interest where you oppose, and it is like the pulling at a beame in an house, where you endanger all that are near it, and have dependance to fall upon you.

Thus,

Herod was discreet, for when he saw John was counted a Prophet, hee durst not put him to death for feare of the multitude; Matth. 14. 1, 5.

POLICIE CCVI.

Be suspicious of ones selfe and company in matter of affection.

IN a bu'nesse of passion and affection be suspicious of your selfe and company, for in such cases you are most open and soft to advantages, these are the *Molles adytus*.

Thus,

Herod was unwise, for being much taken with the dancing of Herodias Daughter, hee promised with an oath to give her whatsoeuer she would aske, Matth. 14. 7.

POL.

POLICIE CC VII.

*How to procure forbearance of an
answere to a question.*

WHen you are questioned strictly and severely, and have no desire to resolve the question, bethinke your selfe of some interrogatories and demands, by which you may rivall the other, and either procure forbearance thus, or draw them into an equal hazard with your selfe.

Thus,

When Christ was questioned, By what Authority doest thou these things? he answered, I also will aske ye, The Baptisme of John; &c: and they answered, We cannot tell, Neither, sayes he, doe I tell you, Matth. 21. 23, 24.

POLICIE CC VIII.

How to observe the time and persons in the action of a thing.

IN actions which the vulgar and commons seeme to disaffect, forbear, for a multitude like the sea, swels into waves of trouble upon every blast of discontent.

Thus,

The Scribes and Elders consult to take Jesus, but not on the Feast day, Least there bee an uproare among the People, Matth. 26.4.5.

POLICY CC IX.

Keepe at distance in matter of danger.

IN occasions which you suspect full of danger and trouble, keepe at distance, if you have had the happinesse to escape from observation at first, for so
you

you may have a safe walke, and live in prospect and view of all the passages.

Thus,

When our Saviour was betrayed, and led away, Peter followed a farre off, unto the High Priests hall, and went in and sat downe to see the end, Matth. 26.58.

POLICIE CCX.

Forecast makes a man not to be unprovided in danger.

IT is polity to forecast and presuppose such inconveniences as are obvious and in the way of your present condition, so you shall not bee found unarmed and unprovided when they befall and overtake you, but you shall be found like Peter who had his sword girt, when they came out to take his Master.

Thus,

Thus,

When great multitudes crouded after Christ to see his Miracles, hee spake to his Disciples, that a small Ship should wait on him, lest they should throng him, Mark. 3.9.

POLICIE CCXI.

In imparting secrets, when to use parables.

IN communicating and imparting secrets, observe your best and most opportune times; so you shall not wrong the businesse with any unseasonable relation.

Thus,

Christ spoke in parables to the multitude, but when he and his Disciples were alone, he expounded all things, Marke 4.34.

POLICIE CCXII.

The time fit to discover ones selfe.

WHen suspicions are entertained by others on you, and you thinke they may prove of dangerous consequence if they continue so, give as present and plaine resolution as you can, for this is an untying of the knot, and unlocking the chaine which kept their opinions bound.

Thus,

When Christs Disciples was on the Sea by night, and saw Christ passing by them, they feared it had beene a Spirit, but immediately hee talked with them, and said, It is I, be not afraid, Marke 6.30.

POLICIE CCXIII.

When it is fitting to demand the resolution of a question.

If there bee any difficulties which vex you, and keepe you

you in suspence, demand the resolution of them in private, else you betray your owne weaknesse while you desire to be strengthened in opinion.

Thus,

When Christs Disciples saw they could not dispossesse one of an euill Spirit, when he was come into the house, they asked him privately, Why could not wee cast him out? Marke 9 28.

POLICY CCXIV.

In society bee discoursing of eminent actions.

IN the society you converse with be remembring some of them in a modest fashon of that thing in which they have been famous and eminent; thus you shall endeare their favours, and delight them in the memory; this is to hold a looking-glasse before a good face.

Thus,

Thus,

Peter comming by the Fig-tree
Christ cursed, Master, sayes hee,
Behold the Fig-tree, and Christ
was pleased with the notice he tooke
of th^e Mirack, and answered, What
things ye desire when you pray belee-
ving, yee shall have them, Marke
11.20, 21, 22, 23.

POLICY CCXV.

The Iewes envy Christs true Titles

IF you would not countenance
any thing you thinke is not
true and reall, but in pretence
and imposture, doe not allow
the imposture by way of any
ironicall indulgence, for the least
shadow is made use of for gra-
cing it, and it is dangerous to be
too acting and jesting with the
vulgar.

Thus,

Thus,

When the Iewes did not believe Christ to be the true Messiah, they advised Pilate, Write not, say they, The King of the Iewes, but that hee said, I am King of the Iewes, John 19 21.

POLICIE CCXVI.

The spirit of contradiction in an ill counselled People.

WHen you see peoples affections carried in a tide and current one way, doe not at that time speake and expostulate, for it stirres and disquiets more, and it is like a little water cast upon a great flame, which makes it burne brighter; a wise forbearance will compose and settle them better; and as a Physitian advises the Patient upon bloud-letting, not to stirre much, so it is policy when a multitude hath had some issue for dis-
con-

content, not to move them much after it.

Thus,

When the people cried out for the suffering of Jesus, Pilate said, what will ye I shall doe to him? and they cried out againe, Crucifie him, and then he said, Why? and they cried out the more, Crucifie him, Luke 24.20, 21, 22, 23.

POLICY CCXVII.

Shew not your selfe abroad before there be maturity and fitnesse.

SHEW not your selfe abroad, nor make open profession till you observe your maturity and fitnesse, for else you hazard the good successe of that by untimely publication, which a later season would cherish and advance, and it is certaine, that former failings cast backe and put too farre behinde for recovery; for expectations come with
an

an appetite, and will bee then satisfied, or else they depart repining, neither doe they measure your action by your present ability, but their owne satisfactions.

Thus,

The Prophet John being destined to a great businesse, to goe before the Lord to prepare his wayes, it is said, that he grew and waxed strong, and was in the Desarts till the time of his shewing unto Israel, Luke 1.80.

POLICIE CCXVIII.

Bee harmelesse as Doves, wise as Serpents.

WHen you thinke you are much envied and spited, forbear and bee not too prodigall of your presence there, for when an hated object is present, it stirres up the passion in your adversary, absence may secure you, and bee a cause their rancour and

and malice may waste and be exhaled: hee that comes thus before his enemy, is as sure of raising him against himselfe, as hee that looks in a glasse is sure to create an opposite face.

Thus,

Jesus went and walked in Galilee, for he would not walke in Iury; because the Iewes sought to kill him, John 7. 1.

POLICIE CCXIX.

When to absent, and when to shew ones selfe.

VVhen you would shew your selfe to the world for fame and popularity, let your approaches bee private and in secret, elsewhere there is too much expectation and preamble of worth; people are halfe wearied and spent in their fore-conceits, and it is but a kinde of after-gaine of credit which is so won.

Thus,

Thus,

When Christs Brethren bid him goe up to the Feast, saying, There is no man that doth any thing in secret and he himself desires to be knowne openly, Goe ye up, sayes he, I goe not up yet, but when his Brethren were gone up, then went hee, not openly, sayes the Text, but as it were in secret, John 7. from 3. to 11.

POLICY CCXX.

When not to discover ones intentions.

IF you would have these you advise with to give faithfull and impartiall counsell, doe not discover your owne resolution or intention, but propose onely by way of consultation; else it is as if you should aske what way shall wee goe, and yet leade the company downe a path of your owne liking.

Thus,

Thus,

When Christ intended to feed the multitude with a miracle, he said to Philip, What shall we doe to buy Bread for these? this he said to prove him, for he himselfe knew what he would doe, Joh. 6. 6.

POLICIE CCXXI.

In matters of false accusation how to behave ones selfe.

IN imputations and false accusations doe not too much insist upon contradiction, but alledge your most materiall circumstance, which is the most probable to vindicate you, by this; though perhaps you blow not suspicions quite away, yet you scatter, and in a manner disperse them.

Thus,

When the Apostles spoke in severall tongues, some mocked and said

said, They are full of new wine,
 Peter answered, These are not
 drunken as you suppose, seeing it is
 but the third houre of the day, Acts
 2.11, 12, 13, 14,

POLICIE CCXXII.

How to resolve a doubt.

IF you observe a doubt to trouble any, and that their closeness may bee such, as they will not reveale it for resolution and satisfaction, then doe it by some quaint device of discourse, and so you shall discharge a duty in your selfe, and release an anxiety in them to their great content, and it is a giving of Balsame in a boxe, or a cure in secret.

Thus,

When the Pharisee saw Mary the sinner anointing Christs feet, hee doubted in himselfe, whether hee were a Prophet, which Christ observing, resolved by the parable of
 the

the Creditor, and two Debtours.
Luke 7.39.41,44.

POLICIE CCXXIII.

A commutative policy.

IF you would have any action you doe, passe with approbation of authority and the place you are in, shew your selfe a punctuall observer of their lawes and ceremonies, and thus by approving what is theirs, you winne them to approve of yours, and this is as it were, commutative policy, when you get your action returned with proportion.

Thus,

When our Saviour cured the Leper, Goe thy way (sayes he) shew thy selfe to the Priest, and offer the gift which Moses commanded, Matth.8.4.

K

POLI-

POLICIE CCXXIV.

*Be jealous of Enemies intergato-
ries.*

BE jealous over the questions and interrogations of those, whose bosomes and friendships you are not assured on, such peeing may be angling or fishing for your inclination and opinion; it is a notable feat, to catechize a secret from any.

Thus,

The Pharisees asked Christ, Is it lawfull to heale on the Sabbath day, that they might accuse him, Matth. 12. 10.

POLICIE CCXXV.

How to speake of ones selfe in the third person, being unknowne.

IT is policy to retaine the discovery of your selfe sometimes, and if you happen by chance

chance where you are not knowne, to comply with the mistake, for by that you shall heare rumours and reports more freely, which if you were knowne, you could not with such confidence enquire, neither would they discourse and satisfie, so that the next way to come nearest such, is to goe farthest from your selfe.

Thus,

Christ fell in the company of two Disciples in their way to Emmaus, and enquired of all, and they told him with this preface, Art thou onely 'a Stranger in Ierusalem? Luke 24. 18.

POLICY CCXXVI.

When to inject the remembrance of ones selfe with modesty on occasion.

When you are in company of those you deserve
K 2 from,

from, and if they fall into any generall laudatives or commendations, make use of the opportunity offered, and modestly inject the remembrance of your selfe; such occasions puts your foot into the stirrop, and it remains in you to get up and ride.

Thus,

When our Saviour was discoursing what great rewards they should have who had left house or kindred for his sake, Peter answered, Io: we have left all and followed thee, Marke 10.28.

POLICY CCXXVII.

How to apologize with authority.

IF you have a desire to move a discourse, or defence, and to renew some anciently received custome, which you thinke now convenient, let some others give the occasion, and so you may follow, with more advantage in
secon-

seconding, [*I pra, sequar*] is a wise Motto upon your action.

Thus,

When our Saviour had a minde to rebuke the Pharisees superstition, he took occasion from the Disciples plucking Eares of Corne to say, The Sonne of Man is Lord also of the Sabbath, Matth. 12. 1, 8.

POLICY CCXXVIII.

Study the remove of the occasion of a faction.

IF you see a faction much swailed and transported with any one occasion, study the remove and extinction of the cause*; if the painter would not have birds come to his grapes, hee might doe well to take away the picture.

* if evill.

Thus,

When the Pharisees saw the people goe after Christ, when he had raised Lazarus, they consulted to put Lazarus to death, Joh. 12. 9, 10, 11.*

* not well.

POLICIE CCXXIX.

Wicked men suborne false witnesses when they are convicted.

WHen you observe yourselfe to have got the better, and to have prevailed with those you were at difference, bee then most suspicious of their complots, for conquest upon your adversary embitters him more, and sets him upon the project of mischief, and gives an appetite to his malice, and then hee will not scruple at any revenge, like the Sun, who though hee set under a cloud at night, yet may shine more stoutly the next morning.

Thus,

When the Synagogue of the Libertines disputed with Stephen, and were not able to resist the wisdom and Spirit by which he spoke, they suborned men, who said, Wee have heard him speak blasphemies, Acts 6.10,11.

POLICIE CCXXX.

*How and when to use mildnesse in a
factions time.*

WHen you see a faction
succeed notably, so that
you feare a danger in the issue,
entreat the parties with milde-
nesse and pretence of favour, for
fiery and passionate proceedings
bring the people into suspicion,
that it is not justice which perse-
cutes, but their owne vindicative
power of magistracy. Thus,

*When the Captaine saw the Apo-
stles succeed and doubted whereun-
to it would grow, then went he with
the Officers and brought them
without violence, Acts 5. 26.*

POLICIE CCXXXI.

*Gamaels counsell was wise, but not
alwayes and altogether.*

WHen Religion is preten-
ded in a commotion, and

is onely the countenance, suffer it, though yet in a wise care and caution that it spread not, and therefore you may bee plucking some feathers from the wing in the meane while, and thus let it rather seeme to die by its owne unsoundnesse, than your violence, and this argues the imposture of it more faithfullly.

Thus,

Gabriel gave wise counsell, Refraine from these men, sayes he, and let them alone; for if this counsell or worke be of men it will come to naught, Acts 5. 38.

POLICIE CCXXXII.

The Eunuchs piety and zeale.

IF you would succeed in an action you are upon with any, observe when you see a preparation or disposition which may advantage such a cause as yours, and then go on, for where there is a congruity before, there is more

more aptnesse for operation, even in naturall subjects; the agent prevailes best where there is a predisposition.

Thus,

When the Eunuch was sitting and reading in his Chariot, the Spirit said to Philip, Goe neare, and joyn thy selfe, Acts 8.27.

POLICY CCXXXIII.

When the principall authours are gained the adherents will be also.

FO: the advancement of any Religion, or opinion, or faction in Church and State, labour the private conversion of the adversary who hath beene eminent in the opposition and contradiction of the cause, for by this you may winne all the adherents whose opinions were concentrated in him, *stant q, cadunt q*, standing and falling with him, and this advantage is like that in a battail, to get the winde

and Sunne of the enemy, and it is as though you should sound a victory in one of your enemies trumpets. Thus,

When Saul was the only persecutor, God converts him, and all that heard him were amazed, saying, Is not this he which destroyed them, Acts 9.22.

POLICIE CCXXXIV.

Not to believe rashly the conversion of an adversary.

DOe not trust too rashly the report of a converted adversary, till there bee some sufficient testimony to move you, for as it is the most exquisite fallacy w^{ch} is put upon you under face of a truth, so it is the most accurate enmity which comes upon you in the attire of friendship, that Wolfe is the worst of all the heard, which was in Sheepes cloathing. Thus,

When Saul came to Ierusalem, the

the Disciples were afraid of him, and believed not that he was a Disciple, till Barnabas told how hee had preached boldly in the Name of Jesus at Damascus, Acts 9. 26, 27.

POLICIE CCXXXV.

When an escape is lawfull.

WHen you are redacted to straights and necessities, and afraid of an ensuing mischief, project your escape at the hole of any occasion, else you tempt God by staying till your deliverance prove more desperate, and so you put him to some speciall and extraordinary worke; like those that let their Evill goe on, till none but the King can cure them.

Thus,

When they laid in wait to slay Paul at Damascus, the Disciples tooke him by night and let him downe by the wall in a basket, Acts 9. 25.

POLI-

POLICY CCXXXVI.

Memoriall of persons may move wonderfully.

IF you would have any eminent act forgotten, such as may cause sorrow in the remembrance or prove any other miserable occasion, rase out all memorials and tokens which belonged to it, as that good King who made them cast their idolatrous stuffe and rubbish into the Brooke Kidron, for so long as they are extant, and to be seene, they refresh and keepe wake the memory.

Thus,

When Peter came to raise the young maide to life, the Widomes stood by him weeping, and shewing the Coates and Garments which Dorcas had made while shee was alive, Acts 9.39.

POLL

POLICY CEXXXVII.

How and when to use mediators.

WHen you perceive your selfe to have incurred the displeasure of any upon whose favour you have dependance, worke them into respect againe by mediations and intercessions of those which are neare or familiar for making his friends your owne, you doe like a cunning enemy, who takes the outworkes of a city, that hee may be more enabled to make his party good.

Thus,

They of Tyre and Sidon came with one accord to Herod having made Blastus the Kings Chamberlaine their friend, Acts 12.20.

POLICIE CXXXVIII.

How and when to punish Seducers.

WHen you see any one abused through the subtlety of ill instruments, put such a disparagement or disgrace upon the instruments, as they may appeare worthy of, and so you may lessen them with those they are endeared : it is an arch policy to poyson the water or current which a country esteemes or makes use of.

Thus,

Paul seeing Elymas the Sorcerer turne Sergius Paulus from the Faith, strikes him blind with the language of, O thou Childe of the Devil! and when the Deputy saw what was done, he believed, Acts 13.12.

POLICIE CCXXXIX.

Blasphemy not to be indured.

When you observe any one bent towards you, in a strong passion of indignation, or too much admiration, use passionate importunity to decline them, and extreme derogation of your abilities, *Contraria contrariis curantur*, contrary passions are cured by their contraries.

Thus,

When they of Lystra would have done sacrifice to the Apostles, the Apostles rent their cloathes, and ranne crying out, Sirs why doe you these things? wee are men of like passions with yee, Acts 14.15.

POLICIE CCXL.

Synods are necessary and profitable.

When factions or seditions grow ripe either in Church
or

or State, convoke assemblies and Synods, for consultations in such perplexities may relieve with advice, what the heads of a few are not able to doe by reason of present distractions and apprehensions at the face of things; that light hath the most power which is gathered and straitened in the circle of a glasse, where there is a conventicle of Sun-beames.

Thus,

When the Sect of the Pharisees troubled the Church with urging Circumcision and Moses Ceremonies, the Apostles and Elders came together to consider of this matter, Acts 15.5,6.

POLICIE CCXLI.

In recommending their persons, relate their acts.

When you desire to recommend any into respects and favours, relate those things they

they are most notable and famous in, for opinions expect pleas, and allegations, and arguments, and are not prevailed with by naked obtrusions.

Thus,

When the Apostles writ to the Brethren at Antioch by the hands of Paul and Barnabas, they stiled them men that hazarded their lives for the Name of our Lord Jesus, Acts 15. 25, 26.

POLICE CXXII.

Entitle with the best authority what you desire to be made authenticke.

IF you feare something may be sleighted which you would have authenticke and well reported, entitle it to the best authority you are able, it is a kinde of signature to an action, as a seale to a writing, and if the image and superscription bee *Cæsars*, Give to *Cæsar*, sayes *Christ*.

Thus,

Thus,

When the Apostles writ their definitive Letters to the doubting Brethren, they began thus, For it seemed good to the holy Ghost and to us, Acts 15.28.

POLICIE CCXLIII.

Publicke

Injuries, ~~privately~~ offered, content not thy selfe with private satisfaction.

When you perceive your selfe to have suffered injuriously, and yet have the advantage on your side by reason of the wrong, doe not acquit or release them, though they would let you escape, till you let them know how they stand disabled by the act, and this sheds a kinde of obligation upon them for your curtesie.

Thus,

When the Magistrates had beaten

ten

ten Paul and Silas, and heard they were Romans, they sent to release them, but Paul answered, Doe they thrust us out privily now they have beaten us openly? Nay verily, let them come themselves and fetch us out, Acts 16.36,37.

POLICY CCXLIV.

In tumultuary actions shew the unlawfulness and danger thereof.

IN seditious tumults and risings, still urge them that their cause shall have publike justice, and dissuade them from such violent actions by the danger and unlawfulness of such proceeding, for so you remember them of the integrity they violate.

Thus,

The Towne Clarke smoothed the People whom Demetrius had raised against Paul, The Law is open, and there are Depnties, Let them implead one another, there being

ing no cause, why wee can give an account of this dayes uproare, Acts 19.

POLICIE CC XLV.

How and when to make a protestation of ones innocency.

IF you would leave any place, function or employment with credit and good name, and secure your selfe from any after aspersi-
on, make publike protestation of your syncre behaviours therein, and thus you remove like a light which is not put out and choaked in snuffe, but taken from the socket of one candlestick to blaze in another; and such translations are like those which the Elect shall suffer at the last day, they shall not all sleepe, but shall all be changed.

1 Cor. 15.
51.

Thus,

When Paul tooke his leave of the Elders of Ephesus, he called them

to-

together and said, you know from the first day that I came, after what manner I have been with you. Acts 20. 17, 18.

POLICIE CCXLVI.

Forces to be raised with all expedition in tumults.

IN tumults and factious stirres, if it be requisite, muster forces with all expedition for appalling them, and thus you weigh downe the burthen of one scale with the weight of another.

Thus,

When Jerusalem was in an uproare, and saw the Captaine and souldiers comming to them, they left beating Paul, Acts 21.

POLICIE CCXLVII.

*How to create a party for your selfe
by making division among your
adversaries.*

IF you observe an advantage by which you may create a party or faction for your security, from the dissentions and divisions of others, make use of it, for by that you draw more to side with you, and make the danger which before was onely yours more generall, and then authority will grow more puzzled what to doe, and this is a policy to get a kingdome divided against it selfe, and our Saviour tels us, such a one cannot stand.

Thus,

When Paul perceived that one halfe was Pharisees and the other Saduces, he cried out in the Council, Men and Brethren, I am a Pharisee, and when he had said so, the multitude was divided, A&C. 23. 6, 7.

POLI-

POLLICE CCXLVIII.

*What is sometimes materiall in the
defence of your justification.*

IN false accusations and citations to judgement, if you see the first stirrers recoile, and conceale themselves, and onely some new incensed prosecute the businesse, allege in defence of your justification being a very materiall thing: this giving backe of your adversary is a setting forward of your Cause, and you may well sound at such a retreat.

Thus,

*When Paul was brought before
Felix, Certaine Jewes (said hee)
found me in the Temple, who ought
to have been here, and objectt if they
had ought against me, Acts 24.18,
19.*

POLI-

POLICIE CXLIX.

*How to decline your adversary
that he be not your judge.*

IN trials and judgements of
controversie provide so, that
you fall not into the audience of
them, where you thinke there is
malice and prejudice to prepare
authority against you, for so
even your adversary may be-
come your judge.

Thus,

*When Paul was demanded if he
would goe up to Ierusalem and be
judged, I stand (sayes he) at Cæ-
sars judgement seat, Act. 25. 9, 10.*

POLICIE CCL.

*Relate the successe of things which
are famous.*

IF you would strengthen and
confirme any cause with those
which are interessed and incli-
ned

ned to it, yet you feare may bee alienated and drawne away by dissuasions and whispers of the adversary, relate the successe and commodities which have beene knowne, and are famous in it, and this is as Mariners doe with their ships, when they arrive from great voyages, put on all their flagges and streamers to grace their returne.

Thus,

When the Apostles met ana had gathered the Church together, they rehearsed all that God had done for them, Acts 14.27.

POLICY CCLI.

An expedite way to prevent sinister constructions.

WHen you thinke your behaviours or actions may have given occasion of ill constructions, which were neither in your intention nor desert, use
L ——— some

some expedite way of giving early satisfaction, and thus you shall outrinne conjectures and suspitions by your faithfull resolutions, this is to give phylicke before the Disease.

Thus,

When Paul was brought to Rome, hee called the chiefe of the Iewes together, to let them know, hee appealed not unto Cesar for ought hee had to accuse his owne Nation of.

Finis libri primi.



A
SUPPEDITATION
TO
THE FORMER
POLICIES.

The second Booke.

POLICIE I.

*How to put your selfe out of the
danger of being seduced.*



Though you doe not
keepe your discourse
at home, yet keepe
your opinion, and
though that walke
abroad, yet let this stay within:
goe not out of your selfe, to see
another: it is dangerous for a
tender and sicke opinion, to bee

too adventurous in airing it selfe;
it is Christs advice, *If they say,
Behold he is in the Desert, Nolite
exire, Goe not out, Matth. 24. 26.*

POLICY II.

*How to try the ingenuity or gene-
rous condition of any.*

MAKE open protestation of
their kindenesse and fa-
vours to themselves, and you
shall observe it will worke a dis-
claiming and disavowing in the
ingenuous, when Christ said to
the righteous, *I was an hungry,
and ye gave me meat, they replied,
Lord when saw we thee an hungry,
and fed thee? but the wicked re-
ply, Lord when did we see thee an
hungry, and did not minister unto
thee? Matth. 25. from 35. to the end.*

POLICIE III.

How to draw men to your humour.

BE oft neare and familiar in discourse and society, and be often infusing your affections and more light passions: this is to cast your owne garment upon another. *Elisha* to make *Elisha* prophesie like himselfe, cast his cloake upon him, 2 Kin. 2. 13, 14.

POLICIE IV.

When your adversary hath favour in audience.

Here would be some art used to draw the attention away that your adversary obtaines, and by this, like *Peter*, you cut off *Malchus* care, Luk. 22. 50.

POLICIE V.

To appease passions you raise.

IF recantations may stand with the credit of your person, they are surest and most prevailing; the prodigall had this refuge, *I will goe to my Father, and say, Father, I have sinned,* Luke 15. 18.

POLICIE VI.

If you be in presence when favours are conferred upon any.

DOe not seeme to grudge or repine, for by that you insinuate some disability and want of desert in him who is honoured: *Christ tooke it ill when Iudas said of Maries Spikenard, To what end is this waste? Matth. 26. 8.*

POLICIE VII.

If you would have your entertainment please in generall.

BEe not too peremptory in lawes or ceremonies in your feast, obliging others to the observance, *Ahasuerus* feast was therefore commendable, *For they gave royall wine in abundance, yet none did compell*, *Esth. 1. 7, 8.*

POLICIE VIII.

To prepare one to whom you have a suit.

MEn are freest and most chearfull in times of joy and mirth or pleasure, therefore put them into these, or observe to take them at these times; *When Ahasuerus was at banquet with Queene Esther, What is thy request, saies he? and it shall be performed, even to the halfe of the Kingdom,* *Eth. 7. 2.*

POLICY IX.

When an opposition is of dangerous consequence.

IT is the safest not to let such goe on, and enjoy the power they assume; when *Vasthi* the *Queene* would not obey the *King*, *Shee* hath not wronged the *King* onely, sayes *Mamucan*, but all the *Princes*, whose *Wifes*, if they heare of this deed, shall despise them, *Esth.* 16. 17.

POLICIE X.

When generall applausse or honours are performed.

IT is policy to comply, and thus farre to bow with *Naa-
man* in the house of *Rimmon*: when *Haman* saw that *Mordecai* bowed not, nor did him reverence, Then was *Haman* full of wrath, *Esth.* 3. 5.

POLI-

POLICY XI.

In businesse with Strangers.

Suspicion is a vertue where you have had no occasion to trust, credality hath betraied more than her opposite, *Believe not every Spirit, 1 Joh. 4. 1.*

POLICY XII.

In occasions of feares.

TO bee fearefull, is to doe misfortune a curtesie, and to make us lesse able to encounter what wee feare: successe or discomfiture often beginne at the heart, *The feare of a man bringeth a snare, Prov. 29. 25.*

POLICIE XIII.

In suddaine assaults.

MAke them not more suddaine by your apprehension.

on, let not your project for escape, bee violent, but smoothly quicke, for else it distracts, and in your haste you may take out at a wrong doore, *Goe not forth hastily to strive, Prov. 25.8.*

POLICY XIV.

When misfortunes befall any of your owne quality or condition.

IT is wisdom to looke to your owne house when your neighbours is on fire, and to startle and awake at the passing-bell of your friend, *And great feare came on all those and as many as heard those things, Acts 11.5.*

POLICIE XV.

To draw others into your assistance.

RElate your owne alacrity, and chearefull resolution, the aide you have already in present,

sent, or in promise, the countenance and quality of your assistants; when *Nehemiah* would repaire Jerusalem, hee told the Priests and Rulers the Kings words, and how God was with him, *And let us rise up and build,* Nehem.2.18.

POLICY XVI.

How to please the variety of company you discourse with.

GIve occasion for each to discourse in his owne profession and art, so you please the party, who delights to communicate his knowledge, and you enrich your owne, *A wise man will heare and encrease,* Prov.1.5.

POLICIE XVII.

For publike dispatch.

ANimate and cherish your agents and instruments with

with such arguments as fit the nature of the businesse, either by gift, promise or extolling their merit, *And all the Wall was joyred together, for the People had a mind to worke, Nehem. 4.6.*

POLICY XVIII.

In time of unexpected assaults.

LOoke about where your weaknesses and disadvantages lie, and there apply forces, *And they said unto us, from whence yee shall retorne they will bee upon y u, therefore I set in lower places b. hinde the Wall, and in the higher places, I even set the People with their swords, their speares, and bowes, Nehem. 4.12, 13.*

POLICY XIX.

In times of publike danger.

WArme the bosomes of the people with exhortations,

ons, excite them, with the right
of their cause, the dependancies,
and supposed advantages, which
are on their side; Be not afraid, re-
member the Lord who is great, fight
for your brethren, your sonnes, and
your daughters, your wives, and
your houses, Neh. 4. 14.

POLICIE XX.

In some kinde of soliciting.

IT is better to move by speecch
than letter; your face, your
person, your countenance, may
get regard; Saint John deferrs
further writing to Gaius, I trust
I shall see thee shortly, and we shall
speake face to face, 2 Joh. 14.

POLICY XXI.

In imploiment of Instruments.

VSe the plainest, for they
will worke faithfully, and
report truly; cunning men will
for

for your satisfaction sake and their owne credit, adventure without command, and from your businesse derive credit to themselves: *Christ chose the plainest for his spirituall businesse: God hath chosen the weake things of the world,* 1 Cor. 1. 27.

POLICIE XXII.

What qualified instruments to imploy.

IN generall, fit your matter with a condition.

In businesse of expostulation.

VSee a bold man, such an one will not easily bee put off or daunted, God imployes *Paul* to the obstinate Jewes, *Bee not afraid but speake,* Acts 18. 9.

POLICIE XXIII.

In businesse of perswasion.

WHere entreaties are of moment, use well languaged men; thus were the men of Lystra perswaded, and *They called Paul Mercurius*, because hee was the chiefe speaker, *Acts 14. 12.*

POLICIE XXIV.

In businesse of enquiry and observation.

VSe subtle and crafty men, they will search, and skrow, & worme into busines of difficulty, *Counsell in the heart of a man is like deepe water, but a man of understanding will draw it out, Prov. 20. 5.*

POLICIE XXV.

Observation for imploiment.

VSe such as have beene lucky and fortunate, such will bee industrious in your businesse to keepe up their reputation, The keeper of the prison imploied Joseph in all, for he saw what hee did the Lord made it so prosper, Gen. 39.23.

POLICIE XXVI.

In the first on,et to any for a request or suit.

ONeway, 1. You may sound them a farre off rather than touch upon it abruptly: though our Saviour intended to stay with his Disciples, yet Hee made as though he would have gone farther, Luke 24.28.

POLICE XXVII.

A Second way is by unexpected comming upon them, and some quicke question which prevents long deliberations; when God prevailed with *Paul* in his conversion, *Suddainly there shined round about him a light from Heaven, Acts 9.3.*

POLICE XXVIII.

How to discover the dispositions of others.

One way of discovery is by *passion.*

Passion is one casement through which men are seene, therefore the Wise-man advised, *The discretion of a man deferreth his anger, meaning, least hee discover himselfe, Prov. 19. 11.*

POLI-

POLICY XXIX.

A Nother way is by trust. He that committeth any thing to the faith of another may observe his condition: the Servant in the parable by the talent committed to him, discovered himselfe to his Lord, and heard from him, *Thou hast beene faithfull over a few things, Matth. 25. 21.*

POLICY XXX.

A Third way is by your necessity.

When there is no pretext or colour to be used, men are discovered, how they stand affected; thus the Hypocrites for a while beleevd, but in time of temptation fell away, *Luke 8. 13.*

POLICIE XXXI.

To worke one to your bent.

One way,

IT may bee done by knowing
his nature and customes, and
so you may winne him; thus
God disposes and orders men to
his will, *For he knoweth the hearts
of the children of men,* Prov. 15. 11.

POLICY XXXII.

ANother way, you may doe
it, by observing their ends,
and so draw them; *Christ saw
Simon, and the rest also for fish,
and hee gave them their nets full
at draught, and perswades them
to follow him thus, Ye shall hence-
forth catch men,* Luke 5. 10.

POLICY XXXIII.

AThird way, by knowing
their faults and weakneses,
and so you may with awe make
them yours, when the woman of
Samaria,

Samaritan saw Christ knew her secret faults, Whom thou hast now (saies he) is not thy husband; I perceive thou art a Prophet (saies he) and then honoured him, John 4. 18.

POLICY XXXIV.

In dealing with subtle men.

Their speeches must bee interpreted by their ends and aimes you perceive by them, and doe not expound them too much to the present sense they seeme to beare; the Pharisees end with Christ was to trap him, therefore hee wisely declined every faire question, and that of Tribute thus, Give Cesar the things which are Cesars, Math. 22. 21.

POLICIE XXXV.

In occasions of expence.

IF you bee fluent in one kinde,
bee sparing in another, if in
your diet, save it elsewhere, keepe
one hand shut when the other is
open, when *Christ* had beene
prodigall in his Miracle of
loaves and fishes, hee concluded
frugally, *Gather up the fragments,*
that nothing be lost, Joh. 6. 12.

POLICY XXXVI.

*In occasions of praise and commen-
dations.*

TOo much magnifying and
applauding moves envy and
contradiction, when the Officers
said of *Christ*, *Never man spake*
like this man, the Pharisees re-
plied, *Are ye also deceived?* John
7. 46, 47.

P O L I -

POLICIE XXXVII.

In outward behaviours and demeanour.

TO use a kinde of ceremony is to teach others to be courteous too, and demeanours most commonly are paid backe in their owne coine, *Whatsoever a man soweth that shall hee reape,* Gal. 6. 7.

POLICIE XXXVIII.

In society.

BEe not too much in any thing, by that you create satiety and become cheape, *Withdraw thy foot from thy neighbours house, least he be weary of thee and so hate thee,* Prov. 25. 17.

POLICIE XXXIX.

In application or addresse to any.

A Pply your selfe so to any person of quality, as though it were more out of regard than your owne softnesse, least your good intention bee expounded flattery, therefore in discourse to acquit your selfe of this, interpose your distinctions and reasons to his, and when you allow, doe it with enlarging those reasons which are his grounds: *Christ commended the woman of Canaan when shee thus interposed, Truth Lord, yet the Dogges eat of the crummes which fall from their masters table: shee yeelds to him, yet with an exception, Matth. 15 27.*

POLITIE XL.

When you would propose a thing to any.

IT is not so convenient to offer it your selfe as to lay some traine for the party to take at; when *Nehemiah* had a desire to tell the King a businesse, hee became sad, so as the King enquired, *Now* (saies hee) *before that time I had not beene sad in his presence,* Neh. 2. 1.

POLITIE XLI.

In conference with any.

IT is policy to watch him with your eye to whom you relate any thing of consequence, for the secrets of many appeare in by-motions of their countenance and behaviours, therefore the eyes of God, whom no secrets escape, are said, *To runne to and fro throughtout the whole earth,* 2 Chron. 16. 9.

POLI-

POLICY XLII.

In innovations or novelties.

Affect not innovation too much, for there is an incongruity in all new things with the old, and they peece not so well, and such experiments are dangerous, unlesse the necessity be urgent, *No man* (saies Christ) *putteth a peece of new cloth to an old garment, for the rent is made worse,* Matth. 9 16.

POLICY XLI II.

In reformatiōns.

Looke well that it be the necessity which calles for the reformation, and not rather desire of your owne to change, and then *Aske for the old pathes, where is the good way, and walke therein,* Jer 6. 16.

POLICY XLIV.

In dispatches.

TOo much haste maketh false conclusions and clauses in business, stay a while to make an end the sooner, *The race is not to the swift, Eccl. 9. 11.*

POLICIE XLV.

In discourse.

Observe the quicke and tart speeches of any, they are often sprung out of covert and secret intentions, therefore *Salomon* condemnes such, *Seest thou a man hasty in his words? there is more hope of a foole, Prov. 29. 20.*

POLICIE XLVI.

In place or authority.

THinke on those predecessors that have behaved themselves
ill

ill in the place before, for a direction to thy selfe what to avoid,
Now these things are our examples, to the intent we should not lust, as they also did, 1 Cor. 10. 6.

POLICIE XLVII.

When you are in place or authority.

A second way,

INvite and embrace helps and advices touching the practice of businesse, *If two lie together, then they have heate, but how can one be warme alone? Eccl. 4. 11.*

POLICIE XLVIII.

When you are in place.

A third way,

GIve accesse freely, and bee liberal of your presence, for concealement stirres up passion in suitours; it is even one of the spirituall griefes, *Thou didst hide thy face, and I was troubled, Psal. 30. 7.*

M 2 POLI-

POLICIE XLIX.

When you are in place or authority.

A fourth way,

BE not swayed and led by easinesse, importunity, or light respects, To respect persons is not good, for such a man will transgresse for a piece of bread, Prov. 28.21.

POLICY L.

When you are in place or authority.

A fifth way,

IN conversation and private dispatches, be not too sensible of what you are, of your place and honour, by humility you shall finde grace and favour, God resisteth the proud, and giveth grace to the humble, and our Advocate Christ Iesus bids us, Step boldly to the throne of grace, Heb. 4.16.

POLY-

POLICIE LI.

In businesse of complaints.

BEe not hasty to punish, but
debate and examine, *The cry*
of Sodom and Gamorrah is great,
saies God, I will goe downe now,
and see whether they have done al-
together according to the cry of it,
Gen. 18. 30, 21.

POLICY LII.

To avoid envy.

AVoid all unnecessary and
ambitious ingrossing of
business, and all insolent and
proud affectations, *He that exal-*
teth his gate seeketh destruction,
Prov. 17. 19.

POLICIE LIII.

To avoid envy.

A second way,

A Wise man will sometimes in businesse that doe not much concerne, suffer himselfe to bee crost on purpose, and to bee over-borne, that hee may lessen envy, *It is good for me that I was afflicted*, Psal. 119. 71.

POLICY LIV.

In time of action.

DO: not publish too much what you are to doe, it is like a Trumpet to call up and awake opposers or competitors, *The prudent shall keepe silence in that time*, Amos 5. 13.

POLI-

POLICIE LV.

In affronts and disgraces.

One way,

STudy not revenge too much,
neither meditate on the af-
front, for by this you keepe your
wound greene which would
heale, *It is honour for a man to
cease from strife, but every foole
will be meddling, Prov. 20. 3.*

POLICY LVI.

In affronts and disgraces.

A second way,

BEe not too witty in finding
out circumstances of con-
tempt, for they kinde and aggra-
vate, *He that increaseth knowledge
increaseth sorrow, Eccl. 1. 18.*

POLICY LVII.

A Third way, consider that
revenge maketh thee but e-
ven with thy adversary, but par-
doning makes thee his better, *it is
the glory of a man to passe over a
transgression, Prov. 19. 11.*

POLICY LVIII.

In affronts and disgraces.

A fourth way,

IF hee be a friend that provokes thee, thinke as *Iob* did, when God afflicted him, *Shall I receive good at his hands? and shall I not receive evill? Iob 2.10.*

POLICY LIX.

In your dealings.

VSe a kinde of opennesse and freenesse, such be haviour will make others free to you; *To communicate forget not: whatsoever you doe, doe it heartily: and as in water, Face answereth to face, So the heart of man to man, Prov. 27.19.*

POLICY LX.

In your dealings.

A second way,

GEt the opinion of secrecy,
for then like a sound and
close vessell men will powre
themselves into you; *Let every
man bee swift to heare, slow to
speake,* Jam. 1. 19.

POLICIE LXI.

In your dealings.

A third way,

GEt the report of upright
dealing, and men will ne-
gotiate more freely with you;
doe not affect the crooked cour-
ses of the Serpent, *Renounce the
hidden things of dishonesty, not wal-
king in craftinesse,* 2 Cor. 4. 2.

POLICIE LXII.

When favourites grow insolent and haughty.

IT is wisdom to raise another into favour, who may give checke to the others insolency and presuming; *Ahasuerus* caused *Haman* his favourite to take the royall apparrell and put it upon *Mordecai*, *Eth. 6. 10.*

POLICIE LXIII.

When things succeed fairly with you, as friendships or fortunes.

DO not relie too much on the faire weather below, nor suffer your selfe much possessed with what you possesse; the faster you are glued and bound, you are then torne and rent from thence with more sorrow; when *Haman* was commanded to honour *Mordecai* whom

whom hee hated, after hee had done, *He hasted to his house mourning, Esth. 6. 12.*

POLICIE LXIV.

When there is difficulty in obtaining a suit.

IF you cannot prevaile for your entire sollicit, goe lesse for the present, and importune a grant in part by way of experiment; when *Daniel* saw it was difficult to enjoy his diet of pulse and water, he said to their president, *Prove thy servants, I beseech thee, and as thou seest, deale with thy servants, Dan. 1. 11, 12.*

POLICIE LXV.

When pretences and rumours are told you, which concerne the action you are upon.

EMulatours and secret Enemies will be dispersing these,

to disparage your attempt, or to feare you from proceeding; for such prevaile much with a timorous actour, but a wise and resolute agent will neglect them; Thus (said Nehemiah) they all made us affraid, saying, Their hands shall bee weakened from the worke that it be not done, Neh. 6. 9.

POLICIE LXVI.

When you are solicited from any great or famous action by pretences.

YOU may safely suspect their plot, for it is either to entertaine you with parley and delay, and so to hinder the progresse of your worke, or else to engage you in some other businesse, to make you remit in your industry and action upon this; And Sanballet sent; saying, Come let us mee together, and I sent saying, I am doing a great worke, Why should the

the worke cease? and they sent unto me foure times, Neh. 6. 2, 3.

POLICIE LXVII.

In occasions of scandall.

LOoke what your scandall is you afford and occasion, whether it bee dihonourable to your profession, religion, or obligation, and then differ not the reformation, least you continue it with too much disadvantage to the cause, *Also I said, It is not good that ye doe: ought ye not walke in the feare of our God, because of the reproach of the Hea- then our Enemies? Nehem. 5. 9.*

POLICIE LXVIII.

In actions of great designe.

SEt not both your eyes upon your businesse, but looke abroad with one, bee not too secure in what you doe; if your mattocke

mattocke be in one hand, have a sword in the other, bee prepared for worke and defence; *And the builders every one had his sword girded by his side, and so they builded, Neh. 4. 18.*

POLICIE LXIX.

In times of Peoples or Commons complaint.

IF the cry and exclamations bee high and grievous, delay not, but redresse exactions, by reforming the Officers and Rulers, and causing them to abstaine; *There were that said, wee have borrowed money for the Kings tribute: then I consulted with my selfe, and rebuked the Nobles and Rulers, and I said, I pray you, let us leave off this usury, Nehem. 5. 7. 10. 4.*

POLICIE LXX.

How to use the favours of any.

BEe not insolent and presuming, neither assume too much; it is *Salomons*, Put not forth thy selfe in presence of the King, Prov. 25. and when Saint John would have bowed himself, the Angell suffered him not, See thou doe it not, for I am thy fellow servant, Rev. 19. 10.

POLICIE LXXI.

In imparting a businesse which is not generally allowed.

IT is not safe to bee too presumptuous nor bold in communicating, especially to common people, and those of meane ranke, who are the very servants and vassals of rumour and fame; make choice rather of persons of quality; when *Paul* went to Jerusalem, I communicated (sayes hee)

hee) the Gosp^l, but privately, to them which were of reputation, Gal. 2. 2.

POLICIE LXXII.

In difficult affaires.

Much counsell bringeth much safety, And God sate upon a throne, consulting how to destroy Ahab, and all the Host of Heaven standing by him, 1 Kings 22. 19.

POLICIE LXXIII.

In the multitude of sollicitours and suitours.

Remission and reference is fit in such throng, and crowdes; when Paul in his astonishment, asked GOD, What wilt thou I shall doe? he referred him over to Ananias: so Cornelius was let over in a vision to Peter, Acts 9. 6. 10. 5.

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POLICIE LXXIV.

In giving favours.

FAVOURS given with moderation and temper, keepe them still in appetite and attending for more, *None returned to give thanks (sayes Christ) but this stranger*; so they that are strangers to your favours, that taste them seldome are thankfullest.

When the Crow that Noah sent forth, found sure footing, he never returned.

POLICIE LXXV.

In carriage of a businesse.

SECRECY and silence is the schiefe engine: these that hold not counsell, are but Jays in action, and like bad gamesters, by not keeping close their Cardes, let their adversary winne the game.

The

The heart of a foole is in his mouth.

POLICY LXXVI.

In case of enquiry.

BEe not too inquisitive after that you would bee loath to finde, it is like one that pursues that which hee desires to avoid, *Take heed, —least thou beare thy servant curse thee, Eccl. 7.21.*

POLICY LXXVII.

In dealing with a weak man.

Salomons forbids to exchange any aire with such persons, there is neither credit in the contention, nor conquest; *Answer not a foole according to his folly, Prov. 264.* yet hee allowes after, what he here disapproves; therefore a light meddling is not amisse, but no familiarity; *Answer a foole (and so leave him) according*

*according to his folly, least hee be wise
in his owne conceit, Prov. 26. 5.*

POLICIE LXXVIII.

In times of displeasure of friends.

DOe not retire and leave a
displeasure to it selfe, it is
as if you should see your neigh-
bours house on fire, and goe a-
way, not seeking to quench it;
keepe still your prescription,
there is an art to looke ones selfe
into the favour of a displeased
friend; like one that sheds his
image into a looking-glasse with
standing before it; if the spirit of
the Ruler rise up against thee, leave
not thy place, for yielding pacifieth,
Eccl. 10. 4.

POLICIE LXXIX.

*In reconcilements and coming
back of friends from wrath,*

IT is more policy to passe o-
ver words and causes, which
have occasioned the difference,
than to peece the rent with ex-
cuses and apologies.

It is a strange act to make the
cause of your enmity your way
to friendship, and to send your
old wrath on embassage for a
new reconcilement, *Hee that co-
uereth a transgression seeketh love,
but he that repenteth a matter se-
parateth very friends, Prov. 17.9.*

POLICIE LXXX.

*In discourse with the cholerick
and passionate.*

BEe smoothe and soft in your
answers and replies, and so
you put off wrath, and this is to
blow

blow upon the heate of another
to coole him.

Sweet entreaties and calme
phrase perswades such passions
into friendship; *Surely the Serp-
pent will bite without enchantment,*
Eccles. 10. 11.

POLICY LXXXI.

In waiting for opportunities.

BE not too formall and pun-
ctuall for occasions; as it is
but a vaine delicacy in Religion,
so it is in civill matters; *Thomas*
his faith was the worse for being
so point-device, *Except I shall*
see in his side the print of the nailes,
and put my finger into the print of
of the nailes, I will not believe.

Do not regulate your devoti-
on by the Calendar, nor waite
for conveniency by the Alma-
nacke; *Hee that observeth the*
winde shall not sow, and he that re-
gardeth the cloud shall not reape,
Eccl. 11. 4.

POLICIE LXXXII.

To know when fashions are pretended and dissembled.

THEY are ever carried with timorousnesse and formality, and they come hardly and unnaturally from the actours; *Peter* sate downe among them, but a certaine Maide beheld him, as hee sate, and looked earnestly upon him, and said, *This man was also with him*, Luke 23.55,56.

POLICY LXXXIII.

In use of friendships.

IF your friends bee men humorous and uncertaine, though not with you for the present, yet date an alteration to your selfe; *Ama tanquam inimicus futurus*, love your friend as one that may be your enemy; *Job* describes the wisdom of God in this clause, *Behold hee put no trust in his servants,*

vants, even he charged his Angels with folly; and sayes Zachary, I was wounded in the house of my friend, Zach. 13 6.

POLICIE LXXXIV.

If you faile in your designe upon any.

DOe not therefore extinguish all your purposes upon them, saying, as *Paul* at his farewell, *From henceforth you shall see my face no more*; if you faile in the thing you desired, doe not therefore caltheere and turne their respect out of service: that were as if you should breake a bow, that would not hit the mark you shot at.

Keep what you had stilk in tune for application, and remember, *It is not for you to know the times or the seasons, Acts 1.7.*

POLICIE LXXXV.

How affections and passions are incited.

PAssions are of light and subtile nature, like aire and spirit, soone moved; the motions which prevaile with them must bee according to their owne nature, suddaine and subtile; *Or ever I was aware, my Soule made mee like the Chariots of Aminadab, Cant. 6. 12.*

POLICY LXXXVI.

How they are becalmed.

THey are pacified by opposing passion to passion; *I will turne their mourning into joy, Jer. 31. 13.*

By not opposing their first brunt, but suffering them to worke out their first foame of violence; *By long forbearing even a Prince is perswaded, Prov. 25. 15.*

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POLICIE LXXXVII.

To worke any by hope.

STudy to create this passion in those you imploy, by promises and faire inducements, such will endure the distempers and agues of businesse, for hope is like a pulse and spirit in the artery of negotiation; therefore the Apostle sayes of Charity, that it *hopeth all things, and endureth all things*, 1 Cor. 13.7.

POLICY LXXXVIII.

To worke any by advantage of their dependances.

OBserve what influence dependances have upon mens natures.

Where dependance is, there is a servility and tenderneffe of behaviour, *Therefore the chiefe Rulers, though they beleeved in Christ,*
N *durst*

durst not confesse him, because of the Pharisees, Joh. 12. 42.

Where dependance is, there is an Obligation from departures; men that depend cannot bee free and absolute in their actions and motions, *The eyes of such servants must still looke unto the hand of their masters.*

Where dependance is, there is a feare to make forfeit of prescriptions and favours, to which they are entituled; therefore *David* in his spirituall adherence sayes, *In thy feare will I worship*, Psal. 5. 7.

By these advantages men are awed and swayed, and speake in the Language of our Saviours obedience, *Not as I will, but as thou wilt*, Matth. 26. 39.

POLICIE LXXXIX.

How to enquire and informe your selfe.

HE that would see the closets
or private walkes of any,
must procure the keyes.

There is no informing your
selfe in the secrets of another,
without the helpe of these that
can open them.

A servant is one key, *He revea-
leth his secret to his servants,* A-
mos 3.7.

An espiall is another, *A tale-
bearer revealeth secrets,* Prov.
11.13.

His owne actions a third, thus
God is discovered, *Speake to the
Earth, and it shall teach thee,* Job
12.7..

Common report a fourth,
*Aske now—the Fowles of the aire,
and they shall tell thee,* Job.12.7.

Familiars and Counsellours a
fifth, *Come (saide Dalilah) for he*
N 2 *hath*

*hath shewed me all his heart, Judg.
16.18.*

POLICY XC.

How to know how men are affected.

IT is a pretty art of discovery, to put out some questions or cases which import your project, and to observe how they assent or dissent; this is to dive and wade for a secrecy, and to informe your selfe for accommodation; this policy the Pharisees used often upon Christ, Is it lawfull (say they) to heale on the Sabbath-day? this they said tempting and trying him, *Matth. 12.10.*

POLICY XCI.

*How to make men tell some secret
or private grievance.*

IT is a prevailing practice, to pretend the like, and seeme
sicke

sicke of the same disease: men of a trade or profession will communicate most freely each to other : *We powre out our selves freeliest to Christ, for hee was like us in all things, sinne onely excepted, Heb. 4. 15.*

2. Another way is to appose, and question them in times and seasons of alacrity and joy, for the spirits then come forth more from retirednesse and privacy, and have a subtle loosenesse and laxation, and are not so retentive and difficult; therefore it is stiled in Scripture, *The Oyle of joy*, *Isai 61. 3.* because it makes the parts soft and supple to be wrought.

POLICY XCII.

A Third way, to picke a secret out, is to observe them in any fit of sorrow or discontent; for though griefe bee a corrugation and contraction of the parts within, yet it holds
N 3 with

with the nature of strainings and
 squeezeings; there is something
 still exprest, and got out at such
 times; when *David* was in hea-
 vineffe, then sayes hee, *I acknow-*
ledged my sinne unto thee, P sal.
 32.5.

POLICY XCIII.

How to preserve a State from se-
dition and tumult.

LEt there bee a free course for
 complaints, let the law bee
 open and expedite; this keepes
 favourites and great ones from
 daring, and doing wrong, and
 restraines the people from sediti-
 ous meanes of redresse, when they
 observe any wrong committed;
Seeke judgement, relieve the op-
pressed, *Isai. 1. 17.*

POLICIE XCIV.

In secret calumniations and libellings.

Apprehend alwayes the first rumours, and catch at the breath of reproaches; their spreading is like a malignant aire, that infects where it blowes: the onely course here is to force the libeller and calumniatour to turne accuser and impleader, and to bring publicke prooffe for the private calumny, and so excuse, or condemne: *Execute judgement in the morning, Jam. 4. 11. Jer. 21. 12.*

POLICIE XCV.

In innovations and change of lawes

Innovations are made two wayes, either suddainly and at once, when the present lawes are then observed inconvenient; and this is scarce effected without

N 4 d like

dislike and opposition and danger.

Or by degrees and slowly, by these which foresee inconveniences at a distance, and even here is a hazard of dislike from these which are not equally sighted.

In generall, the danger is great, and departures from customes unsafe and full of hazard; *Ab antiqua vivendi consuetudine non libenter discedamus*; therefore sayes the Wise-man, *Meddle not with them that are given to change*, Prov. 24. 21.

POLICIE XCVI.

In time of peace.

EVEN in a time of peace, it is a policy to have a noise of warre: the exercise of armes makes your peace brighter than them, and preparations for an enemy, keepes your enemy at more distance, never none lost by antecedent losses; *Paris tem-*
pore

pare belli studia tractarentur,
Watch therefore, for yee know
not the day, *Matth. 25. 13.*

POLICIE XCVII.

*How to make innovations take
with the people.*

WHATsoever the change be,
whither of forme of go-
verment, or lawes, or doctrine
and discipline, still things take
better if they appeare in the fea-
ture of antiquity, and that your
change seemes still but to bee a
recovery of antiquity which
was lost, and a kinde of reduce-
ment to the primitive integrity;
therefore give the same names
and titles, *Ut eadem cum illis esse
putentur*, that they may bee
thought the same still among the
vulgar; for absolute innovations
will take from none but him,
who said, *Behold I make all things
new,* *Revel. 21. 5.*

POLICY XCVIII.

*What would bee done at succeeding
into a new state or fortune.*

IF too much injury may not follow, or unlawfulness be committed by it, it is policy to alter the state and fortunes of the greater sort, to transmit and exchange the possessions and their lords, to put a new face upon all things, that you may be the onely man read there, and all dependances acknowledge you: this action comes in a proportion to that of God, *Who filleth the hungry with good things, but the rich he hath sent empty away.* Luke 1.53.

POLICY XCIX.

*In great deserts and expectations
of reward.*

IT is the best not to seeme assuming and arrogating, for then
the

the obligation ends in ingratitude, and where men have beene most deserving, even those which should requite, grow sicke of two diseases which makes them ungratefull, *Avaritia & suspitione*, avarice and envy, and *Where envy is there is confusion*, and every evill worke, *Jam. 3. 16.*

POLICY C.

When any faction or power growes great and dangerous.

IT is policy to suffer it with caution, for if you once shew your dislike in opposing, you stir it into combustion and strife, for many are often well prepared to rebell, which sit still and content themselves in the contemplation of the power they enjoy, like some birds which never stirre nor offer upon wing, while you seeme to neglect, or not eye and stirre them too much, but if once you move, they move too; therefore

therefore in this case as the Prophet sayes, *Your strength is to sit still*, Iſai. 30 7.

POLITIC C I.

If you ſuppreſſe your diſpoſition for a time, it is policy to change and ſhew it ſelfe by degrees.

HEe that hath occaſion to ſuſpend the diſcovery of himſelfe, and thinkes it no time to make himſelfe knowne, let him take heed when hee hath obtained what he deſired, that hee change not too ſuddainly, but that his alteration ſeeme rather a worke of the occaſions which happen to him, and that hee ſeemes to change becauſe things require it, elſe hee diſcovers his diſguiſe and pretence to his diſhonour, but in the other way like *Job*, *He even waites till his change come*, Job 14. 14.

POLICY CII.

When you observe any Officer or favourite to expresse himselfe free and noble generally.

TAKE notice that two things may set such on worke, therefore they are to be eyed and observed.

The one may bee an ambition to greatnesse and popularity.

The other, a fortifying themselves in the favours and opinions of others, that they may bee more able to struggle with the authority they feare.

Therefore observe, *Ne beneficentie aliqua specie mali quippiam moliantur*, least what they pretend as a vertue, they use but to colour their vice, for *Gifts are said even to blinde the wise*, Exod. 23.8.

POLICIE CIII.

How to diminish or lessen a faction.

ENquire into their walkes and advantages, and those they adhere to, winne those then by favours and promises from them in private, and this is to disable them without noise or appearance of tumult: this the Apostle observes and drawes some from siding with the world by proposing Heaven and heavenly comforts, *From such withdraw thy selfe, but godlinesse is great gaine,* 1 Tim. 6. 5, 6.

POLICIE CIV.

When you are to receive favours or rewards from any.

DOe not betray by your joy and alacrity any project which lies dormant in your bosome, watching for this occasion; discover not your secret ends

ends and purposes, you intend upon the enjoying this favour, and give no occasion for suspition; hee is unwise that makes suit for his enemies sword, and tels him hee intends to slay him therewith, *Discover not a secret to another, Prov. 25. 9.*

POLICY CV.

In occasions of rebuke and increpation.

WHen you have occasion to reprove the errors and misbehaviours of any, observe your season and phrase for it, if they bee many who are interested in the guilt, reprove them smoothly and calmly; Saint Paul's methode is observeable, when hee rebuked the Corinthians, *What shall I say to you? Shall I praise you in this? I praise you not, 1 Cor. 11. 22.*

POLICY CVI.

In employing formerly discontented spirits.

They that worke by such, are like those that shooote in a broken bow, which will not hold the bending, it is not safe to employ any who have suffered ill intreaty or disfavour from you, such keepe a wound in memory, and they will either fall upon some action which shall recover their honour, or expresse their revenge, *Using their liberty for a cloak of maliciousnesse,* 1 Pet. 2. 16.

POLICY CVII.

In counselling and advising.

Those counsels which are unfortunate, though they bee prudent and faithfull, yet prove ever dangerous to the counsellours themselves; therefore it is policy

policy to advise with moderation, and not with vehemency and importunity; and yet however to propound your soundest reasons and arguments, that these which embrace it may rather seeme to come over to it, than bee drawne, and when their assent meets, they stand equally engaged themselves to share in the successe; it is not safe for any to counsell peremptorily, but for him *Who worketh all things after the counsell of his owne will.* Ephes. I. II.

POLICIE CVIII.

How to behave your selfe when you are envied.

If is your safest to seeke the remove of those which envy your attempts, yet by honest and lawfull wayes, for so long as they are neare you they will bee a cloud still to hinder the brightness and clearenesse of your actions;

ons; God tooke away Korab and his complices, that *Moses* might doe his service more accurately and famously, *Numb.* 16. 31, 32, 33.

POLICY CIX.

DOe not seeme in your actions to referre all to your selfe, and to bee too much a center to what you doe, attribute all your successe to the Power above; *It is no more I, sayes Paul, but Christ that dwelleth in mee;* and make still protestation, that your undertaking have respect to the benefit of others; *Whether we bee comforted (sayes the same Apostle) it is for your consolation, — or whether wee bee sober, it is for your cause, 2 Cor. 1. 6 5. 13.*

POLICY CX.

*What you are to observe when you
are to negotiate with any.*

AS hee is no wise physitian,
that will not study to know
the full vertue of every ingredi-
ent he uses, and all circumstances
which concerne the nature of it,
so hee is no wise man for busi-
nesse, that will not study the
knowledge of him hee deales
with, for there are many things
which have influence and make
impression upon the nature of
man; the discovery of which
may doe much service.

It is necessary to consider the
sex; the Feminine is more soft
and easie, and lighter things will
move and prevaile with it, there-
fore the Apostle cals *Women the
weaker Vessell*, 1 Pet. 3. 7.

Then consider the age: old age
is more perverse and harsh to
treate

treate with ; Seeſt thou (ſayes Salomon) an old — King ? there is more hope of a foole than of him, Prov. 26.12.

Conſider the ſtate or preſent condition, proſperity makes men more daring and confident, I ſaid, ſayes David, in my proſperity, I ſhall never be moved, Pſal. 30.6.

Conſider their country or climate, for their inclination is a little over-ruled by that ; Paul bids Titus rebuke the Cretians ſharply, becauſe They are lyars, evill beaſts, ſlow bellies, Tit. 1. 12, 13.

Conſider the preſent diſpoſition and humour they are in, the Apoſtles obſerving that Chriſt was not diſpoſed to be diſcovered ; None of them, ſayes the Text, durſt aſke him, who art thou ? Joh. 21.12.

Conſider where their advantages

tages and disadvantages or
weaknesses lie most, like the light
whose brightnesse examines the
least chinke in a roome, and there
shootes in; *I gave my heart* (sayes
Salomen) *to seeke and search out by*
wisdomes concerning all things,
Eccl. 1. 13.

POLICIE CXI.

*How to ensavour your selfe with
those you discourse with.*

BEe observant of the humour
and disposition you see
raigning and predominant where
you come, bee not singular nor
contradicting. discord advances
all musicke, but the musicke of
society and correspondence:
they that cannot comply. (and
yet not betray too much easi-
nesse) are ignorant of the true
symmetry and proportion in so-
ciety, and are like those in the
parable, *We have ~~ruled~~ to yee, but*
ye

ye have not danced, we have mourned to ye, but ye have not lamented, Matth. 11. 17.

POLICY CXII.

How to make one love your company.

BEe not too lockt up nor reserved, when there are occasions of freeness offered, but let your behaviour like a key open the double locke of your owne and your friends reservation; it is no right method to draw one neare you, by keeping your selfe at distance; and the way to have the vessell of another opened, is to powre forth your selfe in a sweet effusion, *Because of the savour of thy good ointments, therefore doe the Virgins love thee, Cant. 1. 3.*

POLICY CXIII.

If you would be popular.

LEt your face bee open and entertaining: there is an art to looke ones selfe into respect and honour: a plaufible and liberrall countenance is a pleasant repose to these that perhaps shall never be admitted nearer you, as a hall or dining chamber in a great mans house welcomes many which never come to bee acquainted with the lodging or inner roomes; *The King hath brought me into his chamber* (sayes the Spouse) *wee will bee glad and rejoyce,* Cant. I. 4.

POLICIE CXIV.

How to observe your times of freenesse with great ones.

BE not unseasonable in broaching any pleasant humour, like intruding Musicians, that strike

strike up in a roome where many are retired and busie: wee know Christ turned the musicke out of *Jairus* house for venting their lighter aires at the serious time of a funerall, the best opportunities are meale times, and some other by-houres of relaxation, others must bee as well tuned for receiving as you for giving, *While the King sitteth at the table, my Spiknard sendeth forth the smell*, Cant. 1. 12.

POLICY CXV.

How to behave your selfe towards your friend, that you become not guilty to his exceptions.

BEe punctuall in finding out his times of soweresse and disaffection, for all men have criticall seasons and dayes, and are not alwayes the same in humour and disposition; let their behaviour be the alarme to yours, and be observant of their more secret motions

motions and gestures, and awake with them at their first summons, for you shall see, if you be an exact observer, the dawnings and day breake of their better dispositions : it was a wise command the Spouse gave, *I charge ye, O ye Daughters of Ierusalem, that yee stirre not up nor awake my beloved till hee please, Cant.2.7.*

POLICIE CXVI.

*How to preserve your selfe fresh
and acceptable to society.*

DOe not let your selfe loose so as to create any satiety or surfet in those you converse with, but leave them as neare as you can in appetite and desire, and it will not be amisse to make some suddaine and unexpected departures, so they seeme not too affected and abrupt: these that affect you will continue after this inquisitive and restless to enjoy you: it is policy to shed a pleasant

stant sowrenesse in some of your actions, and to become an ingenious and friendly tormentour. these are in *Salomons* language the true wounds of a friend, and an ingredient of such bitternesse will addulce and sweeten you afterwards; *I opened to my beloved, but my beloved had withdrawnne himselfe and was gone, I called on him, but hee gave mee no answer, Cant. 5 6.*

POLICIE CXVII.

*If you would have one thinke you
endeare them in speciall after a
reconcilement :*

L About to bee guilty of an Act which may shew some notable friendly respect; in new reconcilements, it is not the exchanges of ordinary behaviours and common entreaties which will doe it, such are taken but for complements and aires of the times, and like an eccho finde a returne

a returne in the same accent, the Spouse takes a wise course with her beloved, *I found him whom my Soule loved, I held him, and would not let him goe, untill I had brought him into my mothers house, and into the chambers of her that conceived me, Cant. 3.4.*

POLICIE CXVIII.

How to make any take notice you honour th. m.

IF you know any eminent occasion or solemnity wherein such may stand ingaged, shew your selfe an observer there as one that had brought a share of congratulations to sacrifice at such a time: persons that are publicke and famous, love to have things passe with notice and regard, *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his me-*

ther crowned him in the day of his
 (Spousals, and in the day of the
 gladnesse of his heart, Cant. 3. 11.

POLICIE CXIX.

*If you desire to see or heare experi-
 ments of the faculty wherein
 one excels.*

A Modest insinuation of
 your knowledge in their
 abilities, a smooth taking notice
 how eminent they are, will in-
 vite them to communicate: there
 is a secret to discourse men into a
 relation of themselves, *Awake
 O North-winde, and come thou
 South, blow i p n my Garden, that
 the Spices thereof may flow out,*
 Cant. 4. 16.

POLICIE CXX.

How to informe your selfe of the parts of any.

IF the party you discourse with bee difficult in his relations, use a kinde of interrogatory enquiry, question him in an handsome way of diminution and lessening that which you desire to see enlarged: the Daughters of Jerusalem desirous to know what a Lover the Spouse had, *What is thy Beloved (say they) more than another Beloved?* then shee answers, *My Beloved is white and ruddy, the fairest among tenne thousand,* Cant. 5. 10.

POLICIE CXXI.

What to doe in civill factions and commotions.

1. Consider their originall.

Civill contentions are occasioned by a double feare, the Rebels hasten to Armes fearing a future revenge for their present provocation, and the King or Princes of State hasten, fearing their surprisall, and had rather overtake their violence with an early setting forth, than stay at home for it, and *Stay you not (sayes Joshua) but pursue, Josh. 10.19.*

2. Present need and necessity is another occasion, and then they envy the fortunes and goods of the rest, and like *Naboth*, are sicke of their neighbours vinyards.

3. The luxury and licentiousnesse of times is a third occasion, and then a faction rather, *lascivit*

quam sevit, is more a wanton than a rebell, and like a proud fed Horse corvets till hee cast his Rider; the Apostle gives this same reason for the spirituall revolt, *They have begunne to waxe wanton against Christ*, 1 Tim. 5.11.

POLICIE CXXII.

Consider now the parties in the commotion, and their quality.

AMbitious men are most stirrers, for troubled waters are fitter for their nettes than calmer streames, and they hope to shuffle into a place or station, like men in crowdes, sooner in a tumult or disorder, than upon quieter tearmes: *David complaines, The proud are risen against me*, P sal. 86.14.

2. Men of desperate and broken fortunes, for such having runne riot upon themselves are

readier to doe the same upon others, and to set their neighbours house on fire, that they may from their losses save something to themselves, these that stirred once in a time of combustion, sayes the Scripture, was every one that was in distresse, and every one that was in debt, and every one that was discontented, 1 Sam. 22. 2.

3. Men inconstant and wavering are parties too, for to such it is tedious to have things alwayes the same, and like *Copernicus*, they never thinke things are in right in motion, but when they runne round, and then they are in most appetite and expectation, and are ready to play the midwives, when times are bigge with new and doubtfull actions, and to deliver them into strange events, and thus the Apostle observes it in the spirituall change too, *The time will come when they will not endure sound doctrine,*

doctrine, but after their owne lusts, shall heape to themselves Teachers, having itching eares, 2 Tim. 4.3.

4. Men confident and daring are great advancers of this cause, the more men in these attempts put forward, the more the common rout put to them, and the worse men are now, the better for such a cause,

— in turbis pravus sortitur honorem.

The first men in the impiety, are the first in esteeme and credit, *The Leaders of the People cause them to erre, Isai.9.16.*

5. Men disaffected and discontented with present affaires are not behind heere, these are eloquent in complaints of the times, and ingenious in scattering suspitions and jealousies upon the King and Governours, being the very *turbamenta vulgi*, incentives of the people; *They despise Government, presumptuous*

O 5 are

*are they, and are not afraid to
speake evill of Dignities, 2 P et.
2.10.*

POLICIE CXXIII.

*Consider the things that further
the Faction.*

K Now that meetings and private conventicles are the very Parliaments of factious deliberations and resolutions, and are to bee observed and dispersed, *The Rulers of the Earth were gathered together against the Lord and against, his Church, Acts 4.26.*

2. Know also that the pretences which Factions make use on are the recovery of their liberties, which they complaine to bee taken in, and made straiter, the defence of their charters, with other reformations, these are the colours a rebellion paints with, and sets them abroad to enter-

entertaine the eyes of the common people; the Elders and Scribes thinke to prevaile against Stephen thus, *We have heard him say that this Jesus of Nazareth shall destroy this place, and change the customes which Moses delivered us,* Acts 6.14.

POLICY CXXIV.

What to doe to becalme civill Factions and combustions.

Kill Factions betimes, as Herod did the infants in their cradles, if you let them grow they may prove too strong for you, when a sedition is at age it is more able, *Fortior adulta seditio*; a little Physicke will disperse a gathering Disease, which if it knot, hath more danger and difficulty: it was enough to make the Servant in the Parable bad, when he thought with himselfe, *My Lord delayeth his coming,* Matth. 24.48.

2. Send

2. Send some of authority, gravity, and of a gracefull speech among them, who may dissuade and exhort; *And they were astonished, for his Word was with power, Luke 4.32.*

3. Let the Prince or chiefe Governour reserve his owne presence for the last remedy; *Last of all (sayes the Parable) hee sent his Sonne, saying, they will reverence my Sonne:* the appearance of the greatest prove often happy extinguishers to a civill flame, yet let it bee done in all state and royall circumstance, the personall presence of many Commanders have put a commotion sometimes out of countenance, till they have turned as the Souldier from *Cesar*, with a *Non possum ferre fulmen colorum*, wee cannot endure the thunderbolt of your eye: know too, that common people are more ready to beginne opposition than continue it, more ready *Ad rebellandum*,

dum, quam bellandum: And when they saw the chiefe Captaine and Souldiers, they left beating of Paul, Acts 21.32.

4. Though the Faction gather and grow violent, yet let the weapons bee the last in your hands, give dayes of respite, and time for a calme; naturall things after a trouble will retorne to smoothnesse, and afterward reduce themselves to a settled consistence; *And remember that to sinners, God is gracious and mercifull, long-suffering, and of great kindnesse, Joel 2.13.*

5. Try experiments upon them with severall passions, raise them with hopes by faire entreaties, and promises, and cast them downe with feares and menaces; offendours are wonne with allurements, and awed with threatnings; God uses this method, *If my People shall humble themselves, and seeke my face, I will heare,*

beare, and forgive, and heale their Land; but if yee turne away, then will I plucke them out by the roots, 2 Chron. 7. 14, 19.

6. Try to draw away some of them with gifts and office of place or honour, and thus you pull feathers out of the wing of a conspiracy, and imps your owne,

7. Dispatch some of eminency to comply in the faction with them, and to bee parties among them, and their advices may find occasions and pretences to pull them behinde or about in their practices, that you may gaine ground and advantage; David had his pensioner in Absaloms counsell-chamber, 2 Sam. 17. 5, 6.

8. Doe not shew your selfe too inquisitive into those you suspect guilty of any adherence, neither make too much noise of revenge and punishment; pardons are
your

your best language to offendours, though many bee in the guilt, there should bee but few in the suffering, *Multorum culpa sit poena paucorum*. If that Nation (sayes God) against whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them, Jer. 18.8.

POLICIE CXXV.

*What to bee observed before you
embarque in businesse.*

CAlme such passionate motions as trouble your spirit, so long as smooth water is troubled, there can be no cleare reflection; passions shed an ill disposition over the whole Soule, and distracts both your counsell and judgement, so as you may then erre, both in making choice of your end, and of your meanes to it, or in your act of applying, and accommodating, or in the
time

time you should take, or the place where you should doe it; thus the ambitious and envious men of humours and passions often succeed ill; *A man of counsell will be considerate*, Eccl. 32. 18.

2. They are not likely to succeed ill who make God of their counsell, goe not forth among affaires below till you have beene above: *David* resolves wisely, *I will heare what God the Lord will speake*, Psal 85. 8.

POLICIE CXXVI.

What to doe in calumniation.

EXpresse neither your passion, nor revenge; if the reports bee just, your guilt is a privilege; if false, it is wisdom to take no notice, stirre not there, where you shall provoke sooner than appease; *A wise man will pacifie it*, Prov. 16. 14.

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POLICIE CXXVII.

What you are to doe in affaires in generall.

First consultation is requisite and election of what is to be done, then looke about for circumstances, as of place, time, persons, humours, dependancies, occurrences which may happen, propose all reasons, suspitions, conjectures, and improve them by a due examination, forecast impediments or what may hinder your effecting, and consequences, what may follow and arise from thence, then looke to the conduct of your businesse, how to dispose all, and allow some uncertainty to those events which are independant, for there is an instance of succeeding in which providence reserves and reveales when and to whom shee pleases, *There is a time when in their hands there is good successe,* Eccl. and sayes Christ, cast the net

net on the right side of the ship,
and yee shall finde, *Joh. 21.6.* there
is a right side for fishing, Use your
net may retorne empty.

*First see what is to bee done in each
particular case.*

2. Then enquire prudently the
meanes how to compasse it, then
observe the just measure and pro-
portion you are to allow the
action, that is, weigh the fittings
of the circumstance of time,
place, and subject, then apply
your selfe to the felicity or dex-
terity of arriving where you in-
tend: *Let reason goe before every
enterprise and counsell before every
action Eccles. 37.16.*

POLICIE CXXVIII.

*How to quicken your judgement for
dispatch of affaires.*

IF you would have your judge-
ment cleare for the conduct of
busi-

business; retire home into your selfe, and keepe sometimes a distance with business; your eye sees not so distinctly things that are nearest and closest; *Moses* will be in the Mount a farre off, as well as below among the people; and your judgement or word of your Soule should like the eternall Word of God, *Never goe out so, as to depart from you.*

POLICY CXXIX.

How to obtaine respect.

THe state of outward circumstances and retinue, will command a stooping and bowing in opinions towards you, if you want these your owne vertues, and good qualities will doe you that service, yet have them valued by others upon your selfe, and keepe them at home, and they will bee more admired abroad, for retirements and withdrawals in conversation is like
a di-

a distance, to some scene of a heaven which is presented with more admiration, and in your necessary nearnesse with any that are your familiars, let not your face and language and gesture too freely loose to your owne or anothers mirth, you shall never binde up strangers in a solid respect of you by too much unloosing your selfe, Numb. II.

The plentifull showers of *Manna* caused a satiety, and made the people say, *Now our Soules are dried away that there is nothing besides this Manna*, Num. II. 6.

POLICY CXXX.

What to doe if you would have your counsels words or deeds respected.

THere is a secret authority and power which hath great influence over mens spirits, and it is some individuall thing with-

within the party, some naturall
graces besides the affluence of
outward things which begets re-
putation and sets a price upon
him in the opinions and causes
what hee sayes or does to bee re-
ceived; observe what you have of
this in you, and then preserve
and improve it, for it is of great
advantage; commanders, law-
givers, and magistrates, profes-
sours in arts and sciences are fa-
mous for it; where men are of
reputation, others encline before
hand to their opinion, belike
for feare they come too late,
they attended to our Saviour,
for *He spake as one that had autho-
rity, and not as the Scribes*, Matth.
7.29.

POLICIE CXXXI.

How to gaine respect and estimate.

NObility, wealth, dignities,
favours, friends, are such
outward things as conduce to
put

put you into respect; to these beauty, comeliness, and gracefulness, to these the gifts of the Soule, as of knowledge, wisdom, or what other vertue or grace may exalt you above the ordinary pitch of others, these give men the empire and sovereignty over others, and above all these, that speciall character which God imprii ts upon any whom hee intends for place or office, which ever commands veneration, and entitles to preeminence; *David was commended to Saul thus, I have seene a sonne of Jesse that is cunning in playing, and a valiaet man and prudent in matters, and a comely person, and the Lord is with him,* 1 Sa. 16. 18.

POLICIE CXXXII.

How to preserve the credit and good name you get.

AS in the spirituall estate
perseverance preserves and
ad-

advances that grace which relapses weaken and loose, so in the temporall, the streame that will be still pure must keepe running; Philosophers say, *Ex quibus nascimur nutrimur*, wee are nourisht with such things as wee are made on, thus in fortunes, the same actions must bee repeated for the preservation which were active in the acquisition, *Fortuna moribus immutatur*, a change in your course will bring a change on your estate, *Meddle not with them that are given to change*, Prov. 24. 21. *And a double minded man is unstable in all his wayes*, Jam. 1. 8.

POLICY CXXXIII.

How to gaine credit and esteeme by your meanes.

BEe liberall and magnificent, yet doe it with speciall choice of persons, causes, times, and places, the service of God and

and your countrie are the actions which exalt you most in the eyes of all; God is magnified by *David* thus, *He hath dealt bountifully*, sayes hee, and those to whom God himselfe sayes, *Yee are Gods*, must keepe in some faire proportion to make good their Divinity they receive, *Hee that soweth bountifully shall reape bountifully*, 2 Cor. 9. 6.

POLICIE CXXXIV.

How to know whether you be luckie and fortunate, and how to continue so.

IF you finde an happy concurrence of your affaires with time, place, and persons which give successe, bee prudent and industrious to manage and dispose this good fortune, your cooperation is necessary, and though God provide you this harmony in your circumstances, yet your owne paines and counsels must manage

manage them, and then you shall not bee so much fortunate by contingency and chance, as by industry and prudence, *Neglect not the gift that is in thee, Tim. 4.14.*

POLICIE CXXXV.

How to keepe you at your point of prosperitie.

BEe moderate, and bee gracious to your friends and adherents, avoid insolency and presumption, for those kindle you into scorne, and pride, and enflame into emulations, and emulations into checkes and contradictions, and those bring on improsperous events, therefore the highest have had the most fatall mischances, *Goe on with thy businesse in meeknesse, so shalt thou be approved, Eccl. 3.17.*

*Let us not be desirous of vain glory,
provoking one another, envying one
another, Gal. 5. 26.*

F I N I S.



*Imprimatur;
T. Wykes.*

*Febr. 5.
1638.*



*SD
1704*